

# AN ABRIDGEMENT

O R A

Compendious *Commemoration* of  
the Remarkablest *Chronologies* which are Contain-  
ned in that Famous ECCLESIASTICALL History of  
EUSEBIUS PAMPHILOUS:  
with an usefull *Index* to the same.

*Containing in it also the second part,*

A summary or brief Hint of the twelve PERSECU-  
TIONS sustained by the *Antient Christians*, with a  
compendious *Paraphrase* upon the same.

Whereunto is added a CATALOGUE of the *SYNODS*, and  
COUNCELLS which were after the dayes of the *Apostles*  
together with a hint of what was DECREED in the same.

And for the helpe and benefit of  
Y O U N G S C H O L L A R S  
And such as are illiterate (or little better) the most of  
the hard words are explained in the same by  
W I L L I A M C A T O N.

*Wickednesse proceedeth from the wicked, as saith the  
Proverbs of the Antients, 1. SAM. 24: 14.*



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In the Year 1610 1611.

THE BRITISH MUSEUM

OF THE HISTORY OF THE  
NATURAL HISTORY OF THE  
COUNTRY OF GREAT BRITAIN  
AND IRELAND

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To his mel beloved Friends the  
**CHRISTIAN QUAKERS**

*In England, or else were.*

WILLIAM CATON,

*Your dear Brot. in the truth, wisbeth  
 that, mercy and peace, with every good &  
 perfect gift, necessary for your salvation, and con-  
 solation, may be plenteously multiplied Among you  
 from God the Father of our Lord  
 JESVS CHRIST.*



Y BELOVED,

Since I have heard of your  
 manifold tribulations & frequent  
 sufferings, which of late have befallen you,  
 in your native Country; my heart hath oft-  
 ten been filled with heavynesse, not only  
 through the Report which plenteously  
 I have had thereof, but much rather  
 through the senceible feeling which I have  
 had of the same: well, my Friends; this  
 is the day which we have looked for, ha-  
 ving foreseene its coming in the light of  
 the Lord; and therefore did some of the

Brethren often put you in mind of it, as (I beleeve) many of you can testifie: And since this *gloomy and darke day* came upon the nation, I know your tryalls have been *sharpe*, your burthens many, your tribulations great, And your temptations not a few: yet *nevertheless* many of our *Ancestors*, who have striven for the same faith and suffered for the same Truth, for which you suffer at present, have endured *A greater sight of Torments, exilements, And most terrible Afflictions*, then as yet you have sustained, as may in part appear by this following *Treatise*: yet in their dayes the fire had a time to *kindle*, before it broke out into such a *vehement and consuming flame*, in which many of the *Antient* beleeving Christians were tryed, and their faith and patience thereby exercised, and when the Lord had sufficiently proved and tryed *his jewells*, as in a *fiery furnace*, then the vigor of the fire ceased, the flame came to be *quenched*, And then the jewels they were *gathered, spared, & treasured up*, in the *Closet of your Lords Sanctuary*: where neither *moth, rust, nor thief* could in any wise enter.

This

## DEDICATORY.

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This seemes to be a day of your *external* trouble ( my dearly beloved ) wherein your *faith* and *Patience* must be yet tryed; as in a *Furnace of hot persecution*, and surely the flames thereof have *flowed*, & *blazed* already about you, though as yet it doth not appeare that the vehemency thereof hath so much as scorched that *vesture* where with the lord had adorned you; although the fury of mans wrath and indignation hath been greater against you, ( that would not fall downe to worship ) then against *Malefactors And Truce-breakers*: but o will not the lord open their eyes, that they may see, that though the fiery indignation of their *wrath* & *jealousie* were kindled *seventy times* hotter then Ever it hath beene against any others, yet shall it not be able to consume *your faith*, nor to burne that garment where with your God hath *arrayed* you; would they but see this, I know they would stand Astonished, yea & fall downe in submission to the power of God, in the light of his son; to worship him with you *o yee worshippers of the only true God* who can bow to no Image that is formed in the likenesse of the *true*

A 3

*faith,*

*faith, true worship, true Religion, but is not that which it resembleth, neither conformeto, or obey any decree, which enjoyneth you to act contrary to the Righteous and Royall law, which God the Father hath put in your hearts, neither can purchase any freedome or liberty by fraud, guile, Treachery, fallshood or deceit; surely your liberty shall be glorious, your reward shall be great, & your fame & renowne shall spread among the Godly and upright, who when they hear of your Constancy and fidelity will be glad & rejoyce therein, & offer sacrifice of Praise unto the Highest on your behalfe with me.*

Wherefore my dearly beloved lift up the heads that <sup>are</sup> droop, & the hands that hang downe, yea strengthen the mind that is feeble, & cheer up the heart that is heavy and sad; For your Reademer is at hand, & his salvation is very nigh, yet not withstanding his pleasure may be further to try you that for the future you may be more Pretious in his sight, and his delight may be more & more in you; who above many of the Children of this world have obtained great favour in his sight, a loose not, loose not the same

## DEDICATORY.

7

same, but rather grow & increase therein; to the enriching of your soules, with the *Celestiall* or heavenly *Treasure* which will remaine when that which is uncertaine is vanished and gone.

I have here Composed A little *Treatise* which Consisteth chiefly of A *Cloud of witnessses* who have beene ingaged in the same case, for which you now suffer *spoyling of your goods*, the *externall Ruine* of some of your *families and Estates*, the *deprivation of your liberties*, and what not? And now through perusing of the same you may behold (*as in a glasse*) what the *Antient christians* have suffered; first by the *jews*, secondly by the *Gentiles* or heathen & finally by false christians; yet I do beleeeve that the notion of these things to some will be but as the shell to the Kernell, or as the *chaffe to the wheat* in Comparison of that *Internall*, sweet joy, comfort, and living refreshment which (I do not doubt, but that) many of you plenteously injoy, yea even in the heat of these troublesome, and *Perillous times*.

This same *abridgment* of Remarkable things which I have found upon Record,

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I have thought good to *dedicate* unto you, in as much as you above many in the nation, are Acquainted with the *Christian suffering state* and condition, who heretofore have bene *men of sorrows and well acquainted with griefe*, as by that which followeth will more palpably and evidently appear. Let not the Innocent and simple be offended at it, because it is extracted out of some *Ecclesiasticall History*; For this I say that many *Friivolous Histories* which frequently are Perused by such as are *Trone* and Inclining to that wisdom and knowledge which is from below, are not to be compared to this; for they being oft times Stuffed with forged fables, and lying tales, they stir up the vaine, light, frothy minds in people: but the peruseing of this which I have here Collected, will rather stirre up zeale, love and tenderesse to the truth and such as now suffer for it, as the *antient Christians* heretefore have done.

More over through the viewing over of this, A litterall knowledge may in part be obtained, of the *fruits, Doctrines, Principles and Practises*, of the *Apostatized Christians*, after their degeneration, of  
their

## DEDICATORY.

their *Synods and Councells*, and what they decreed; of the temptations, and provocations, which they had (who retained their integritie) both from the heathen and from the false Christians, and how sad and lamentable their conditions were that did not continue faithfull: which may serve for examples, to such among you (*beloved*) as are *inconstant* and of a *doubtfull mind*, let them looke upon Origen and hear what he saith in his lamentation after his fall: and let them consider the faith & patience of such as chused rather to die then they would *swear*, or sacrifice, renounce the faith, or deny their lord and master, and therefore were some *torn in pieces of wild beasts*, some *Crucified* some *beheaded*, some *stoned to death*, some *stifled*, some *fryed or Rosted*, some *burned to Ashes*, some *hanged*, some *brained*, some *had their eyes pulled out and the emptie place seared with a hot iron*, some *were drowned in the sea*, some *fettered and famished to death, in noysome prisons and dungeons*: oh the torments that they Endured are hard to be uttered, and that about the exercise of their Conscience and the worship of their God,

And truly I must tell you (O beloved) that I was constrained to lay those things before you, that if peradventure they might in any wise tend to the Confirming and strengthening of the faith of some, to the fore warning of others of shrinking in the time of tryall, & to the strengthening of the hands of the weak and feeble against their *Persecutors*; who also hereby may see what judgment and misery came upon sundry of their *Persecuting fore fathers*: so that in any judgment it may be of use not only to you who are persecuted, but also to your oppressors and persecuters, who now persist in their wickednesse and impiety as if they *should never come to judgment for the same*: well my dearly beloved; be not you discomfited and cast downe in your spirits because *the wicked is set up, and the ungodly prospers in his wayes, and the workers of iniquity they are counted happy, yet it was not thus in the beginning* neither shall it, allwayes so continue; for the lord our God in his due time, will *strike the hook into the jaw of the leviathan*, so that he shall be *Re- strained*, and the pure and upright in heart shall be delivered out of his paw, and

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# DEDICATORY.

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snare, into the glorious liberty of the Children of God: wherefore let none be afraid who are called to follow the lamb in this *Notable day*, for I am perswaded, that tribulation, nor persecution, exilement nor banishment, fire nor sword, things present nor things to come (*though all these do come*) shall not be able to separate us from that love which we are made partakers of, in Christ Jesus our lord, in whom I bid you farewell; my dearly beloved.

A Ge-

# A Generall EPISTLE For young Schollars and Little Children.

**D**EAR CHILDREN,  
Remember your Creator, and  
the end wherefore you were created,  
now in the dayes of your youth, be-  
fore you grow old in sin, & take rooting in a  
corrupt ground of unrighteousness, incline  
your hearts to holynes & to the fear of the Lord,  
that you may abound in wisdom and know-  
ledge; learn yow to know A tender principle in  
your hearts to teach and instruct yow to withhold  
and restraine you from folly and wantoness,  
from frivolous or vaine gaming, and sport-  
ing yourselves with idle toys, and unprofi-  
table playes, which donot only strengthen that  
which is thereunto addicted in your selves, but  
doth toyle and weary your tender bodies; And  
when yow sit downe at night some times hun-  
gry, & often weary, consider then what you  
have reaped by your playes, sports & pastimes,  
have you not thereby some time provoked your  
Tutors

Tutors, to wrath and Anger against you for neglecting of your bookes & learning; have you not also offended and grieved your parents, by your neglecting of your businesse & imployment, And then you being sensible of your fault and transgression, the shew of your Countenance that witnesseth against you, & inwardly you are perplexed and terrified, partly through fear of your Tutors. And partly through fear of your Parents, when through your folly you have procured their displeasure, and then are you afraid of chastisement; now if for the time to come you would bee freed from this fear, doe that which is good, by being diligent and keeping in the fear of the Lord, and then shall you obtaine praise & commendation both of your Parents and Tutors.

Againe (O Children) when you are together, whether in Families Schooles or else were, be not wilde, rude and brutish, nor provoke not one another to folly, vanitie and wantonnesse, but be sober, gentle, meeke & civill, and let the fear of the Lord be before your eyes, , least you fall into Condemnation.

And yow that are of a mild, gentle & tender nature, who feele some thing in your hearts restraining

training you from the evill, which abound  
among your fellowes; If you cannot get domi-  
nion over it while you are with them, then sepa-  
rate yourselves from them at convenient seasons  
and partake not with them in their wantonnesse  
in their folly, playes, sports & pastimes,  
but rather betake yourselves to your booke, or in  
some retired place, to wait upon the Lord.  
And if they that be wild and wanton through  
their play and wantonnesse doe get Recrea-  
tion to their bodyes, you through your still-  
nes & waiting upon the Lord shall get re-  
freshment to your soules, in which you  
shall have joy and pleasure, when they shall be  
ashamed of their folly and have trouble & sor-  
row for the same.

When I was A Schoole boy, I was for  
many yeares as much inclined to wantonnesse, &  
play, as my fellowes, though some time I was  
enticed & drawne by them into thinges which I  
knew then certainly, to be evill, and contrary  
to the tender principle of God in my conscience,  
yet rather then I would be behind them in  
their wanton childish follies, (and thereby have  
come to have bene jeered and derided by them)  
I chused rather at that time to run with them to  
the same excessse of vanitie though I knew for  
certaine

certaine I ought not to have done it, and when for the same I came to be corrected by our Tutor & judged of the Lord, I was made to confesse, that it was just, & that I had justly deserved the same.

Afterwards through the mercy and goodnesse of the Lord I came to be further illuminated or enlightened before I left the Schoole; And came to have A perfect sense of true judgement being set up in my heart. And then I came to be filled with sorrow and heavinesse, for the losse of my mispent pretious time, And the sins of my youth, (even while I was yet A youth) were brought exceeding fresh into my remembrance, and became in those dayes my great burthen, And withal in those dayes my study and learning became also burthensome, and not these alone, but especially the wantonnesse & rudenesse, folly and naughtinesse of my Schoole followes, that also became grievous unto me at times, and Adread and fear was upon mee, (when I minded the Lord) that I durst not run with them so folly and wantonnesse as I had done before; So that when they have gon to play, I have retired my selfe into some private place to ponder upon the things which the Lord put into my heart. And  
when

*when with a retired mind and upright heart, I came in sinceritie to waite upon the Lord then came my soule to feelee some secret Communion with him, and to receive some Crummes of living Refreshment from him; and then was I joyfull in him at night, whereas formerly I had sorrow and heavynesse by reason of my folly and wantonnes.*

*But then againe at other times, when I neglected waiting upon the Lord in the light of his son in my heart, and that I came to be enticed by my Schoole fellowes or some of them to goe with them to, or to joyn with them in, or partake with them of one vanity, or another; And some time rather, then I would displease them (for one espetially unto whom I was then obliged) I have consented to their request, and some time I have seemed to be cheerfull and merry among them in the time of our pastime, when it was more in Appearance then in my heart, that being smitten, and I inwardly wounded, for my folly and vanity, unto which I had condescended, yet I allowed not of it, neverthelesse that which I (the Light) hated and would not, that I (that was born in sin) did, and imbraced; and even then A good desire was present with me in my heart,*

heart, but how to performe it, knew not otherwise then through the Crosse; yet in these dayes when I did well through keeping in the fear of the Lord, then was it well with mee; but when I condescended to evill, & was thereby overcome inwardly and outwardly, then was my troubles and sorrow great, & my stripes many, & that in the dayes of my youth; but since, I have seen it to be the everlasting love of God to mee. These things I rehearse unto you whereby you may understand how the Lord dealt with me, & how it was with me, while I was yet A scholler; to the end that you may somewhat the better know how to behave yourselves (I meane you that are tender, among them that are wild & rude) in Schooles where you are Appointed to learn and to be instructed.

Moreover (dear Children) I have considered, how that many of you are naturally Inclining to knowledge and understanding in the things which are Laudable, or worthy of praise, among judicious men; And these things which I have here Composed, being worthy not only of recording, but also of perusing, I have thought them very fitt for you to Learn or read at home and at Schooles, yea fitter then other writings which are hard to be understood.

AN EPISTLE for  
and beyond your weake Childish Capacities  
Comprehend: for the much reading of such  
deep things, which you can not perceive nor Com-  
prehend, doth rather dull your understanding  
then enliven your senses, and rather mitigate  
your desires, then kindles your inclinations to  
reading & learning: But as for many of those  
things which I have here published, they are  
so worthy to be looked into, and the knowledge of  
them may be so good & profitable, that after  
you are entred into the reading of them, your  
desires may be augmented or enlarged, not only  
to looke over part of them, but even to see the  
end and Conclusion of them; that henceforth they  
may be retained by you, in your minds, that when  
you see things fall out of the same nature in this  
your age, then you may remember how that ma-  
ny of our Ancestors have suffered & sustained  
a great Fight of sore Afflictions, And  
that the same you may Communicate to your  
Children, that they also may hear of them &  
Learn them: For Irenæus in his Epistle to Flori-  
nus said, I remember better the things  
of old, then the Affaires of Late; for  
the things we Learn in our Childhood,  
sinke further into our mindes and grow  
together with us: Euseb, Lib. 5. Ch. 18.

Now



Now for your furtherance & profit ( O Little Children ) have I in part taken somewhat the more time in this matter , that so I might expaine and interpret the most hard words I meet withall , In this Abridgement ; and that as I found them ; that you might understand them even as you read them ; for I beleve there are but few of the Schoolemasters that doe teach those Children that doe only read English , rightly to understand such hard words when they meet with them in their Lessons , as you may find in this following Treatise explained : And thus may you know my interpretation of them , which I have Commonly written in A parenthesis , as for example .

Let the whole Clergie mourn ( i.e. Bishops, Priests, Deacons, or the whole number of them that take upon them the Ministry ) Again the Antient Christians were forbidden formerly to hold Conventicles ( i.e. private Assemblies ) or meetings that are small in which there is plotting & conspiring against the powers ; or that are for other evill ends such are commonly called Conventicles ; These two Letters ( i.e. ) serve for id est , which is as much as to say , that is , likewise , in the margin of the first part of my booke you may

find Lib. and a certaine figure with it as Lib. 4. know ye (ô Little Children) that Lib. serves for Liber, which by interpretation is A booke as Lib.: 4. the fourth booke; And Ch. serves for chapter, & such as the figure is, that follows ch. such is the chapter, as Lib. 4. ch. 15. that is the fourth booke & fifteenth chapter. More over the use of the Index or Table is this: Suppose you would know something concerning the Christians formerly, whether of their prosperitie, or sufferings; Then turne to the Table, which I have placed in the end of the first part of my booke, and see for the Letter C, which when you have found; then see in what booke or Chapter that is to be found which you desire to see. And then, & there, with very little trouble, (when you come to understand my directions aright) may you find the thing: so that the choicest things in the first part of my booke, may you soon find out, by the help of the Index, if your time will not permit you to looke through the whole.

Yet this ought you to note, that the aforesaid Index serves only to the former part of my booke in which some of the things contained in the latter part, are to be found more at Large.

ib. 4. And as concerning the twelve persecutions which I have here inserted; they are so exceeding largely treated on in the booke of Martyrs, that there are but few that will take the pains to looke them through, nor not many of that vulgar or common sort of people that will, or can well buy them, they being of such high prices. And againe they being locked up in Chaires in steeple-houses, and so in the Custody often times of Persecutors, where you can have little benefitt by them; therefore was there the more necessity of such an Abridgement as this, which will neither cost much money to buy it, nor yet very much pain to read which it.

As for the Martyrs that have suffered in our owne nation formerly, I have scarce medled with them, their sufferings being yet fresh in the remembrance of many, and may yet be brought up fresher into the remembrance of many through the present lingering martyrdom, which may become more sharp & bloody if a high hand prevent it not. Wherefore Record, Record, as with a pen of iron and as with the point of A Diamond the notable observations and transactions of this Age, which your eyes (O yee little Children) shall

„shall see and behold: let them be told to you  
 „Childrens Children.

In the mean time (O you little ones) mind you the fear of the Lord, and be not you intangled in, or with the snare of Satan, though he would give you all the glory of the world, yea & all that which your eyes in the world can behold, which may as truly now be Accounted vanitie of vanities, yea, and all to be concluded to be vanity, as in the dayes of Solomon; who said that all things under the Sun were vanity, and vexation of Spirit. One thing more must I add, as A very testimony indeed of truth unto you, (towards whom my bowells yearnes) and that is this, the sooner that you take up the crosse the lighter will it be for you, the sooner that you stoop under the yoake, the easer it will be for you, the sooner you embrace the Truth the more naturall it will become unto you, And the sooner that you forsake the divell & all his workes, together with the world & the pomp and vanity thereof. the easer it will be for you, and the more blessed & happy will you become: These thinges as my owne experience doe I committ unto you, in as much as in the dayes of my youth, I obtained great mercy from the hand of my God, through whose

unspeakable Love I am at times constrained to  
intreate, & perswade them that yet are young  
to learn the fear of the Lord, and the perfect  
knowledge of his way, into which God Al-  
mighty of his infinite love, bring all you whose  
eyes may see, and hands handle this same booke  
that everyone of you, in your Generation,  
may become faithfull & true witnessers, in your  
Generation, unto him, who is your Creator,  
& who created you to serve him in righteousness  
& true holynesse, in the Creation; therefore,  
I say againe, remember him in the dayes of  
your youth, and love him with all your hearts,  
(who gives you life and breath, and through  
whose blessing you obtaine food & rayment)  
that when your parents have finished their testi-  
mony, & sealed it with their blood; that  
then you (their offspring) may stand up in  
the name, strength & power of our God, to the  
bearing of your faithfull testimony to, and for  
the same blessed Cause, for which many of your  
„ dear parents at this day do suffer; And if it bee  
„ the good will & pleasure of our God, to honour  
„ any of them with bannishment, or to crowne  
„ any of them with Martyrdome (as he  
hath done many of his pretious saints before  
them) be you therewith Content, without

*murmuring against the Lord, or entertaining a revenge full spirit in your hearts, And peradventure that you shall (in your dayes) see him repay, to whom vengeance belongs, who hath said unto his seed and off spring, I will never leave thee, nor forsake thee, This faithfull Creator is hee unto whom you must tooke, & unto whom you must come, then will he not leave you comfortlesse, though you be deprived of many externall comforts, yet behold (O ye dear little ones) he hath enough reserved in store for to comfort & refresh you withall (if you love him and keep his commandments) yea & all the Comfortlesse that come unto him, who is said to be A father to the fatherlesse, A comforter of the comfortlesse, with whom there is mercy that he may feared to whose disposing, and protection I commaend you, wishing your good successe & prosperitie in all vertue, and in every good worke. farewell dear Children;*

Your Real and entire Friend

*Rotterdam in Holland the 6 of*

W. C.

*the 3 Mo. 1661.*

CA.



# CATONIS DISTICHA.

**R**umores fuge, ne incipias novus autor haberi:  
 Nam nulli tacuisse nocet, nocet esse locutum.

Shun rumors, least thou beest as th' Author nam'd;

Silence hurts none, but some for words are blamed.

Cum recte vivas, ne cures verba malorum

Arbitri nostri non est quid quisque loquatur.

When thou livest well, mind not what lewd folks say:

It is not in our power their tongues to sway.

Dilige non agra charos pietate parentes

Nec matrem offendas, dum vis bonus esse parenti.

Thy parents love, the one as well as th' other;

To please thy Father, doe not crosse thy Mother.

Tranquillis rebus quæ sunt adversa caveto.

Rursus in adversis melius sperare memento.

When things goe well adversitie beware;

Again, when things goe ill, doe not despair.

Veritati adhæreto.

Stick to the Truth.

**T**His Historiographer Eusebius,  
 is accounted by many, to be a  
 witnesse unto whom credit may be gi-  
 ven; he was a Bishop of Casarea,  
 and one that was said to be very stu-  
 dious in the Holy Scripture; He flou-  
 rished chiefly under the Emperour  
 Constantinus Magnus and  
 his son Constantius about the  
 yeare 316.



The



# The first Booke

## O F

# EVSEBIUS PAMPHILVS

*The definition of a Christian.*



*Evsebius* saith, in his first booke *Lib. 1.*  
of his *Ecclesiastical Historie*, in *Chap. 5.*  
the first chapter that, he that  
will expresse the name of A  
Christian, must be such A  
man as excelleth through the  
knowledge of Christ & his doctrine, in mo-  
desty & righteousnesse of mind, in continencie  
(i. e. chastity) of life, in vertuous fortitude  
(i. e. strength) and in Confession of sincere  
piety (i. e. godlynes) towards the one & the  
onely universall God.

*Of the Martyrdome of John Baptist: and  
the testimony of Iosephus touching Christ.*

In the 12 Chap. of the aforesaid booke *Eu-*  
*seb.* speaking of *Iohn Baptist* Relates, how that *Lib.*  
when divers flocked together, (for many *Cap. 12*  
greatly delighted in hearing of him) *Herod* fear-  
ing least that so forcible a power of persuad-  
ing, which was with him, should lead the  
people into a certaine Rebellion, he supposed  
it farre better to bereave him of his life, before  
any

Concer-  
ning John  
Baptist  
and Herods  
Iealousie.

any novelty were by him put in use, then that change, with danger, being come in place, he should repent him & say: *Had I wist.* Thus John because of Herods suspicion was sent bound to ward, and there beheaded.

what Iosephus wrote of Christ

In the same Chapter he repeats what Iosephus wrote of Christ, saying, there was at that time one Jesus, A wise man ( if it be lawfull to call him A man, ) A worker of miracles, A Teacher of them that received the Truth with gladnesse: he drew after him many, as wel of the Jewes as Gentiles. This same was Christ, And though Pilate by the Iudgement of the chiefe Rulers amongst us, delivered him to be Crucified, yet there wanted not them, which from the beginning loved him. Of him the Christian people borrow their name.

*The Epistle of King Agbarus unto Jesus Christ.*

Lib. 7. ch. 14. Agbarus wrote to Iesus

Agbarus Governour of Edessa, unto Iesu the Good Saviour shewing himselfe in Ierusalem, sendeth greeting; I have heard of thee and thy cures which thou hast done, without Medicines & herbes. For as the report goeth, thou makest the blind to see, the lame to goe, the leppers thou cleanseest, foule spirits and devills thou castest out: the long diseased thou restorest to health & raisest the dead to life when

when that I heard these thinges of thee, I Imagined with my selfe one of these two things, either that thou art God come from heaven, and dost these things, or the Son of God that bringest such things to passe, wherefore by these my Letters I beseech thee to take the paines to come unto me, and that thou wilt cure this my grievous malady, (i. e. *disease or sickness*) wherewith I am sore vexed; I have heard moreover, that the Iewes murmur against thee, and goe about to mischeive thee, *I have here A litle City & an honest, which will suffice us both.*

*The Epistle of Christ unto Agbarus*

Agbarus, blest art thou, because thou hast beleevd in mee, when thou sawest mee not, for it is written of mee, that they which see mee shall not beleevē in mee, that they which see mee not, may beleevē & be saved: Concerning that thou wrotest unto mee, that I should come unto thee; I let thee understand that all things touching my message are here to be fullfilled, and after the fullfilling thereof, I am to returne againe unto him that sent mee; but after my assumption (i. e. *taking up*) I will send one of my Disciples unto thee, which shall cure thy malady, and restore life to thee, & them that be with thee.

Vnto these Epistles there was A Narration

Lib. 2

The conference  
which  
Thaddæus  
had with  
Agbarus:

added in the Syrian Tongue, which sheweth how that after Jesus ascention there was one of his Disciples sent to the City where Agbarus resided, And when the King heard of him, he sent for him, and when *Thaddæus* the Disciple & one of the 70 heard the message, he said; I goe, for it is for his sake that I am sent thus mightily to worke: And when he was come to the King, he asked him saying: Art thou of Truth A Disciple of Jesus the Son of God, which made me this promise; I will send unto thee one of my disciples, which shall cure thy diseasew, and there life unto thee & all thine? to whom *Thaddæus* made Answer, because thou hast greatly beleaved in the Lord Jesus which sent mee, therefore am I sent unto thee, but in case that thou beleevest in him as yet, thy hearty petitions according unto thy faith thou shalt obtaine.

Agbarus  
was cured.

To whom *Agbarus* said, I have continued soe beleeeving in him, that I could have found in my heart, mightily to destroy the Jewes which crucified him, were not the Roman Empire a lett unto my purpose; *Thad.* said againe, our Lord & God Jesus Christ, fullfilled the will of his father, which being finished he is ascended unto him: *Agb.* Answered and I have beleaved in him & in his Father: to whom *Thad.* replyes; Therefore in the name of the same Lord Jesu I lay my hand upon thee, which when he had done he was forthwith cured of his

his malady; and delivered of the paine that *Lib. 2.*  
pressed him sore; Agbarus marvelled at this,  
that even as it was reported to him of Jesu, so  
in truth by his Disciple and Apostle Thad. with-  
out Apothecary stufte, and vertue of herbes, he  
was cured with many more: so afterwards  
Agb. being desirous to know many things  
concerning Christ; he Comanded his Ci-  
tizens to be gathered together to hear the ser-  
mon of Thaddaus, which being ended the King  
charged that gold coyned, & uncoyned should *Thad:*  
be given him; but he received it not, saying, *would not*  
*receive A*  
*Reward of*  
*gold.*  
*In so much that wee have forsaken our owne; how*  
*can we receive other mens?*

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The second Booke  
of  
E V S E B I V S

*Tiberius approved of the doctrine of Christ,*  
*but so did not the Senate*

THE Emperour Tiberius, would have had  
Christ Canonized in the number of the  
Gods, in whose time the Christian name  
was spread abroad in the world, and when this  
doctrine was signified to him, he communi-  
cated the same unto the Senate, declaring *Eus. Li.*  
withall that this doctrine pleased him right well, *2. Ch. 2.*  
but

*Lib. 2.* but the Senate rejected it, because they had not allowed the same; but he persevered in his opinion, threatening them death that would accuse the Christians.

*The Jewes would not allow of carved Images.*

*Euseb. L.* The Jewes formerly judged it an hainous  
*2. Ch. 6.* offence, that any Carved Image should be erected in the City, yea so great was their indignation against pictures, that upon a certaine time when the pictures of Caesar were Conveyed by night into Jerusalem, they that were nearest unto them, at the sight thereof, when the day appeared, stamped them with their feet, as if they had bene Abrogated lawes (i. e. *lawes abolished or disannulled*)

*The death of Pilate.*

*Euseb. Li.* Pilate that was President in the time of Christ  
*2. Ch. 7* under Cajus fell into such misery that necessity Constrained him to use violence upon himselfe so that he became his owne murtherer.

*Of the martyrdome of James the Apostle.*

When King Herod stretched forth his hand to vex certaine of the Church, he slew James the brother of Iohn with the sword, And it is recorded; that he which drew him before the Tribunall seate, when he saw that he would willingly suffer martyrdome was there-

with

with moved, and voluntarily confessed him-  
selfe to be a Christian; then were they both  
brought together, but he in the way requested  
James the Apostle to pardon him, which after  
he had paused a little upon the matter, turning  
unto him answered: peace be unto thee, & kil-  
fed him, and so they were both beheaded  
together.

Lib. 2.

Ch. 9.

*How Herod was smitten.*

Upon A Certaine time King Herod put on A  
silver Robe wonderfully wrought, which yeeld-  
ed so gorgeous A glistering to the eye, that  
the shining thereof seemed terrible & intoler-  
able (almost) to the beholders; Flatterers  
forthwith, one one thing, and another a-  
nother thing, bolt out such sentences, as  
turned in the end to his Confusion, and salut-  
ing him as God, they added therewith all,  
*Begracious*, for though hitherto we have fear-  
ed thee as man, yet henceforth we Confesse  
thee to be above mortall nature. These things  
the King rebuked not, neither repelled  
this impious flattery, but after, he was  
smote of an Angell; And then he said, I  
which seemed to you a God, and was saluted  
Immortall, am now Constrained to end the  
race of this life. For we have lived not mise-  
rably, but in that prosperous estate, which  
is termed blessed.

Lib. 2.

Ch. 10.

A prospe-  
rous estate,  
some time  
miserable.

C

of

*Of Theudas the Sorcerer.*

Theudas  
beheaded.

There was a certaine sorcerer named *Theudas* (of whom the scripture makes mention *Acts 5*) who perswaded a great multitude to follow him unto the river *Iordane*, bringing with them their whole substance, for he reported himselfe to be a Prophet, and that at his Commandement the river should divide it selfe, Parting in the midst, yeelding unto them free passage through, and in so saying, he seduced many who afterwards were suppressed, and *Theudas* being taken was beheaded, & his head was brought to Jerusalem.

*Of Simon Magus.*

*Simon Magus*, was esteemed and accounted in the Citie of *Rome* for a God and honoured as a God, with A picture between two bridges upon the river *Tibris*, having this Roman superscription *Simoni Deo sancto*: To *Simon* the holy God, And in manner all the *Samaritans*, and certaine also of other nations did worship him, acknowledging him for the chief God; he is said to have bene the first Author of heresie; they that have followed his heresie, have much overflowed in filthinesse, and obscenitie (i. e. filthy talke) for it is said of them, that whatsoever may be imagined more foul then any filthines, the same hath their damnable heresie



he surpassed, and poor wretched Women, they have deluded, with a heap of all kind of evils.

Lib. 2.

*Of the Gospell written by S. Marke*

It is said that the Romans were not satisfied with hearing *Peter* once, nor yet sufficed with the unwritten doctrine that he had delivered; And therefore did they injoyne *S. Marke*, ( whose Gospell is nowv spread abroad ) that he would leave in writing unto them the doctrine, which they had received by preaching, neither ceased they untill they had perswaded him, and so given an occasion of the Gospell to bee written, which is nowv after *Mark*.

Lib. 2. ch. 15.

The occasion of S. Mark's writing his Gospell

*What the Christians were called.*

The Christians were called worshippers; either because like cunning Physicians they cured & healed such as came unto them of their malicious passions, or because that Religiously they worshipped the Celestiall God-head vvith pure and sincere vvorship, It is said they renounced their substance And that they vvwhich professed Philosophy abandoned (that is, forsooke or cast of) their ovne proper goods and severed themselves frō all the cares of this life: & forsooke the Cities & lived solitarily in fields & Gardens, further, (he saith) they did contemplate (that is, behold in their minds or thinke upon) not only divine things

Christians renounced their substance.

is forsooke or cast of

*Lib. 2.* things, but they made grave Canticles or Songs & Hymnes unto God &c. more over (saith he) they placed Continencie (that is, chastitie) in the mind, as a certaine foundation; next, they built there upon other vertues. And among them there were divers elderly virgins to bee found: vvhich despised Corporall Lust, &c.

What foundation the Christians laid formerly.

*Lib. 2.*  
*17. ch.*

*What sedition was Among the Priests about Tythes.*

The aforesaid Eusebius relates something out of Iosephus concernig a dissention that was betwene the Highpriests & the Inferior Priests & chiefe of the people at Jerusalem; they skirmished among themselves, saith he, they vexed one another, they slinged one at another; yea so Impudent and past all shame (saith hee) were the high Priests become that they stuck not to send and take away from the barne floores, the tythes due unto the Inferiour Priests, so that in the end it fell out, that the Priests were seen to perish for poverty.

The Priests miserable end.

*Lib. 2.*  
*20. ch.*

*Of the Martyrdome of James, who was called the brother of Iesus.*

James the brother of Christ, was termed A iust & perfect man, it is said that he tooke in hand the Government of the Church after the Apostles; And when many of the princes were pers-

perswaded, there arose a Tumult of the *Lib. 2.*

*Jewes, Scribes & Pharisees*, saying; it is very dangerous least the whole people looke after this Iesus, as though he were *Christ* And being gathered together they said to *Iames*, *wee pray thee*

The Jewes conspiracy against the Truth.

*stay this people, for they erre in Iesu, as though he were the true Christ, we pray thee perswade this people concerning Iesu, for we all obey thee, yea we and all the people testifie of thee, that thou art just, and respectest not the person of any man: stand therefore upon the pinnacle of the Temple, that thou mayest be seen aloft & that thy word may be heard plainly of all the people.* The aforesaid *Scribes & Pharisees* placed *Iames* upon the pinnacle of the Temple, & shouted to him & said, thou just,

man at whose Commandement we are all here Insomuch as this people is seduced after Iesus, who was Crucified, declare unto us, which is the door or way of Iesus crucified? And he answered with A loud voyce: *why aske yee me of* *Lib. 2.*

*Iesus the son of man, when as he sitteth at the right* *ch. 23.*

*hand in the great power in heaven, &c.* When as he had perswaded many, so that they glorified God at the testimony of *Iames* & said *Hosanna* (i.e. Save now I beseech thee) in the highest to the son of *David*, Then the *Scribes & Pharisees* said Among themselves, *we have done very ill in causing such A testimony of Iesus to be brought forth but let us Climbe up & take him, to the end that the people may be stricken vvith fear, and so may be brought to renounce his faith, And*

*Lib. 2.* they shouted saying O O And the just also is seduced; so they climbed up, and threw Iustus downe headlong saying, Let us stone Iames Iustus. And they begun to throw stones at him, for after his fall he was not fully dead, And he fell upon his knees saying; I beseech thee Lord God and Father, forgive them for they wote not what they doe. And as they were a stoning of him, one of the Priests the son of Rechab, the son of Charabim, whose testimony is in Ieremy the Prophet cryed out: cease, what doe you, this just man prayeth for you? And one of them that were present, taking a fullers Club, stroke Iustus on the head and brained him, And so he suffered Martyrdome.

*Of Nero's persecution and wickednesse.*

*Lib. 2.*  
*ch: 25.* It is recorded of Nero the Emperour, before whom Paul appeared, that he was so wicked, that he tormented his owne Mother with divers kinds of death, his Bretheren, his wife, & many of his nearest kindsfolkes as if they had bene enemies & deadly foes unto him; he was counted the first enemy, of all the Emperours, unto the service of God; yea some boasted and said, they which knew him, may easily perceive that this our doctrine had never bene Condemned by Nero, had it not bene passing good; It is written that Paul was beheaded, & Peter crucified of him at Rome.

# The third Booke of EUSEBIUS

*Of Clemens and his Epistle which was  
read in Churches.*

WHEN Anacletus had bene Bishop of Rome Lib. 3.  
twelve yeares, Clemens succeeded, vvhom Ch. 14.  
Paul, vvriting to the *Philippians*, calleth his fellow  
labourer, vvhen he saith: *with Clemens and*  
*the rest of my fellow Labourers, whose names are Euse.*  
*written in the booke of life;* One undoubted Epistle Lib. 3.  
there is of his extant, both vvorthy and notable, ch. 14.  
the vvvhich he vvrote from Rome unto Corinth,  
vvhen sedition vvas raised among the Corinthi-  
ans the same Epistle vve have knowne to have The same  
bene read publickly in many Churches, both Epistle or  
of old, and among us also; at that time another of  
there vvas raised a sedition among the Corin- Clemens is  
thians. extant in  
Holland &  
Jheare in  
English.

## *An History of John the Apostle & a Young-man*

Eusebius hath a certaine relation of a passage Lib: 3.  
Concerning the Apostle Iohn in the 20 Ch. of his ch. 20.  
third booke there he sheweth; how that vvhen  
Iohn vvas come unto a certaine City, and A-  
mong other things he having recreated the

*Lib. 3.* Brethren; he beheld a young man of A goodly body, gracious face, & fervent mind, vvhom he Committed unto him that vvas Appointed chief over all the *Bishops*, saying *I Commend this young man unto thy Custody*, vwith an earnest desire as Christ and the Church can bear me vvitnesse, so *Iohn* returned to *Ephesus*. But in processe of time, this young man became very dissolute (i. e. vvanton, loose, or given to much vaine pleasure) and perniciously accompanied himselfe vwith them of his ovvne yeares, that vv ere idle, dissolute, and acquainted vwith ill behaviour; First, they brought him to sumptuous banquets, next they guided him in the night to steale and to rob, so after he forsooke the right way, he brought himselfe unto a bottomelesse pitt of all misorder & outrage: And a rout of theeves being gathered together he became a most violent Captaine of Theeves vvholly bent to slaughter, and murther, and extreame cruelty. In the meane vv hile (necessity so constraining) the Bishop sent for *Iohn*; he, vvhen he had ended and finished the cause of his coming, Go to (saith he) O Bishop restore unto us thy charge vv hich I and Christ have Committed unto thy Custody, the Church whereof thou art head bearing vvitnesse. The Bishop at the first was Amazed, supposing some deceit to be wrought touching money, which he had not received, yet was he not able to Answer them for that he had it not; but

But when John had said: I require the young man *Lib. 3.*  
& the soul of our brother, then the Elder looking  
dovvne with a heavy Countenance sobbing  
and sighing said: *he is dead.* To whom John  
said; How? & by what kind of death? he An-  
swered he is dead to God, for he is become  
wicked, and pernicious, and to be short a  
Thiefe for he keepeth this mountaine together  
with his Associates; the Apostle then rending  
his Garment, and beating his head with sor-  
row, said; I have left a wise keeper of our  
Brothers soul; prepare me a horse and let mee  
have a guide. He hastened & rode in post,  
being come unto the place appointed he is  
straight wayes taken of the theevish watch, he  
neither fled nor resisted, but exclaimed: for  
this purpose came I hither, (said he) bring me  
unto your Captaine; who in the meane time as  
he was Armed beheld him coming, but as  
soon as he saw his face and knew it was John, he  
was stricken with shame, & fled away: the  
old man with might pursued him, & cryed;  
my son why flyest thou from thy father unarm-  
ed & old? O son tender my case, be not afraid,  
as yet there remaineth hope of salvation: I  
will undertake for thee with Christ, I will die  
for thee, if need be, as Christ did for us, I  
will hazard my soul for thine; trust to me,  
Christ sent me. But he hearing this, first stood  
still casting his Countenance to the ground,  
next shooke of his Armour, anon trembled

**Lk. 3.** for fear, and wept bitterly. He embraced the old man, and coming unto him Answered as vvell as he could for vveeping: so afterwards the Apostle brought him unto the Church againe.

*Concerning the writing of the Gospells.*

It is reported that Mathevv and John vvere  
 of Mathevv Constrained to vwrite their Gospells: for Mathevv vwhen he had preached unto the Hebrews and passing unto other people, vvrote his Gospell in his Country Language, supplying by vwriting in his absence, that vvhich vvas desired in his presence. vwhen Mark and Luke had published their Gospells, John (say they) in all that space, preached vvithout vwriting but at length vvas moved to vwrite for this Cause.

It is reported, that vwhen the bookes of the three *Evangelists* vwere much spread, and coming into Johns hands he allowed of them,  
 of John *Euseb. L. 3. Ch. 21.* and yielded of them a true testimony, vvishing that the declaration of such things had bene printed in their bookes which were done at the first preaching of Christ. *John* passeth over with silence the Genealogie (i. e. of the birth or pedigree) of our Saviour according unto the flesh being before amply laid downe by *Mathevv & Luke*, and beginning with his *Divinity* reserved of the Holy Ghost for him as the mightier: The cause why *Mark* wrote his Gospell we have



declared before: And *Luke* in the beginning of *Lib. 3.*  
his *History*, sheweth the Occasion of his writing:  
signifying, that divers now had already *Of Luke*  
employed their diligent care, to the setting  
forth of such things as he vvas fully perswaded  
of, necessarily delivering us from the doubtfull  
opinion of others, vwhen by his *Gospell* he de-  
clareth unto us, the sure & certaine *Narration*  
of such things, vwhereof he had received the  
truth sufficiently.

*Concerning the Bookes of the New  
Testament.*

It shall also be Convenient (saith Eusebi-  
us) if in this place wee Collect briefly the  
bookes of the New Testament; In the first  
place must be set the fourfold writings of the  
*Evangelists*, next the *Acts of the Apostles*; then the  
Epistles of *Paul* are to be added, after these *Lib. 3.*  
the first of *Iohn* & that of *Peter*, which are Au-  
thentick, (that is, undeniable or approved of *ch. 22.*  
all) Lastly, if you please, the *Revelation of Iohn*  
all these are received for undoubted;

The bookes which are gainesaid, though well  
knowne unto many are these; the Epistle of  
*James*, the Epistle of *Iude*, the latter of *Peter*: the  
second and third of *Iohn*: whether they were *Iohn*  
the *Evangelists*, or some others of the same name.  
Divers doe number the *Gospell* to the *Hebrewes*  
among them that were disallowed, which was  
used

*Lib. 3.* used especially of them which received Christ  
of the Hebrewes.

*Of Nicolas and his sect.*

*Lib. 3.  
ch. 26.*

Concerning *Nicolas* of whom the revelation of *Iohn* makes mention, it is written of him, that he was one of the *Deacons* ordained together with *Stephen* by the Apostles to minister unto the poore; but thus it is written of him; This *Nicholas* having a beautifull woman to his wife, after the ascention of our Saviour, was accused of *Iealousie* And to clear himselfe of that crime, he brought forth his wife, and permitted him that listeth to marry her. But his followers say that their doing is agreable with that saying; that is, *the flesh is to be bridled*: And so following that doing & saying without all discretion, they sin without all shame, in filthy fornication.

*Lib. 3.  
ch. 28.*

Concerning *Iohn*, and *Phillip* with his daughters it was wrote thus by *Policrates* unto the Bishop of *Rome*; for in *Asia* (said he) the great founders of Christian religion died, who shall rise the last day, at the Coming of the Lord when he shall come from heaven with glory to gather all the Saints; *Phillip*, one of the twelve Apostles was buryed at *Hierapolis*, and two of his daughters which led their life in virginity; And *Iohn* who leaned on the breast of our Saviour rested at *Ephesus*.

*The Martyrdome of Simeon the Bishop.* 29.

Simeon the second Bishop of Jerusalem being accused for being a Christian was scourged severall dayes, And when he was Ahundred & twenty yeares old he suffered martyrdome; *Anno Dom. 110.* It is reported, that unto those times the Church of God remained a pure and uncorrupted virgin, for such as endeavoured to corrupt the perfect rule, & the sound preaching of the word (if then there were any such) hid themselves unto that time in some secret and & obscure place, but after that the sacred Company of the Apostles, was worn out and come to an end, and that generation was wholly spent, which by speciall favour had heard with their cares, the heavenly wisdom of the son of God; then the Conspiracy of detestable error through deceit of such as delivered strange doctrine, tooke rooting. And because that not one of the Apostles survived, they published boldly with all might possible the doctrine of falschood, and impugned (that is, resisted or assaulted) the open, manifest, knowne Truth.

How long the Church was said to remaine as a pure virgin.

When error began to take rooting in the Church.

*How Plinius Secundus wrote to the Emperour in the Christians behalfe.*

Under Trajan the Emperour there was a grievous persecution of the Christians, & it see-

*Lib. 3.*

*Ch. 30.*

mes

*Lib. 3.* seemes that *Plinius Secundus* anotable president, was stirred up to write unto the Emperour in the Christians behalfe, who wrote as followeth, saying: That he found nothing in them that was impious or wicked, but that they refused the worshipping of Images, signifying this withall that the manner of the Christians was to rise before day, to celebrate Christ as God, And to the end their discipline might straitly be observed, they forbid shedding of blood, Adultery, fraud, trayterous dealing & such like. And for Answer hereunto, the Emperour vvrote againe, that there should be no Inquisition for Christians, but if they vvere met vvith, they should be punished; Through vvhich meanes the grievous persecution vvvas some vvhat qualified, yet neverthelesse there vvvas scoop enough left for such as vvere vvilling to afflict them.

What the  
Christians  
refused to  
doe; and  
what they  
did.

*Concerning Ignatius his valour & courage.*

It is reported that one *Ignatius*, Bishop of *Antioch*, vvvas sent from *Syria* to *Rome* ( for the confession of his faith ) to be food for vvild beasts, vvho passing through *Asia* curiously guarded vvith a great Troupe of keepers, confirmed the Congregations throughout every City vvhere he came, vvith preaching of the vvord of God, and vvholesome exhortations, and specially giving charge to avoid the heresies lately sprung & at that time overflowing, &c. And

*Euseb. L.*  
*3. Ch. 32*

in his Journey hee vvrote unto severall Churches; Lib. 3.  
saying I strive with beasts by sea, by land, nights  
& dayes, fettered among tenleopard; (that is, a Ignatius E-  
band of souldiers) And the more they receive, the pistle to  
worse they become. I thus exercised with their inju- the Chur-  
ryes, am the more Instructed, yet hereby am I not  
justified. Now do I begin to be a disciple, I welgh  
neither visible nor Invisible things, so that I gaine  
Christ, let fire, Gallowes, violence of beasts,  
bruising of the bones, racking of the members, stamp-  
ing of the whole body & all the plagues invented by  
the mischiefe of Sathan light upon me, so that I win  
Christ Iesus: This he vvrote from Syria to the  
Churches.

*Concerning Mark the Evangelist.*

Eusebius rehearseth one thing touching  
Mark the Evangelist, as followveth: The elder  
(meaning Iohn) said: Mark the Interpreter of  
Peter, looke vvhat he remembred, that dili-  
gently hee vvrote, not in that order, in vvch  
the Lord spake and did; them, neither was he  
the hearer, & followver of the Lord, but of  
Peter, vvho delivered his doctrine not by vvay  
of exposition, but as necessity constrained,  
so that Mark offended nothing, in that he  
vvrote as he had before committed to memory.  
Of this one thing vvvas he fearefull, in omitting  
nothing of that he had heard, and in delivering  
that vvvas false. Concerning Matthew it is thus

vvrit-

*A Brief rehearfull of the*  
 vvritten; Mathew vvrote his booke in the He-  
 brevv tongue, vvchich every one after his skill  
 interpreted by allegations.

## The fourth Booke

### O F

# E V S E B I V S

*When Heresy crept into the Church.*

*Lib. 4.*  
*Ch. 6.* **W**HEN persecution ceased then heresie be-  
 gun to spring apace among the Christi-  
 ans Among vvhom *Iuglers & Impostors* crept in as  
*Euseb.* relates, vvho bear the same name & Title,  
 & in shevv professed the same doctrine vvith  
 them, thereby the sooner to Insnare the faith-  
 full in the slippery vvay of perdition, and un-  
 der pretence of reducing them to the faith,  
 overvvhelmed them in the vvhirllpool and  
 deep dungeon of damnation.

*What A slander Heretickes were unto*  
*Christian Religion.*

*Lib. 4.*  
*Ch. 7.* **E**usebius shewes how that some Heretickes  
 taught, hovv that they that vvould attaine unto  
 the perfection of their misteryes, or rather a-  
 boninable devices, they vvere to vvorke such  
 facts though they vvere never so filthy, other-  
 vvise

wise they could not overcome the secular (i. e. *Lib. 4.* *f*  
 worldly Potentates,) unlesse every one played  
 his part after the secret operation. And through  
 the subtilty of Satan, came many thereby to  
 be seduced, and great occasion vvas given to  
 the Infidells to blaspheme against the divine  
 doctrine, and a great slander came to be spread,  
 in that the fame of them vvas bruted abro-  
 ad throughout Christendome; And by this  
 meanes it fell out often, that the Infidells of  
 those times conceived a vicked, absurd, and *Christians*  
 shamefull opinion of the *Christians*, saying that *slandered.*  
 they used the unlavvfull company of mothers  
 & sisters, and that they fed upon the tender In-  
 fants & sucklings.

*How the Christians were threatned, And how  
 some were converted by beholding their  
 Innocent sufferings.*

In the Judaicall vvarrs it vvas Commanded  
 that the Christians should be grievously punish-  
 ed, except they vwould renounce Christ & *Lib. 4.*  
 blaspheme God, but some were Converted *ch. 8.*  
 by beholding the patient and Innocent suffering  
 of the Christians from *Paganisme* to *Piety*, as  
 one said, for my selfe (*said he*) delighted  
 vwith the doctrine of *Plato* hearing that the Chri-  
 stians vvere led captive, neither fearing death  
 nor any torments which are accounted terrible,  
 I thought it could not be, that this kind of  
 men were subject unto *malice* and set on pleasure,  
 for vwhat voluptuous person or intemperate, or  
 delight-

**Lib. 4.** delighted vvith devouring of mans flesh, can so imbrace death, that he be deprived of his desire, and not rather endeavour that this may alwayes last, that he be able to deceive Princes, and not betray himselfe to death.

How  
wrongfully  
the Christi-  
ans were  
executed.

Moreover *Iustinus* writeth how that *Adrianus* receiving Letters from a noble President, signifying in the behalfe of the Christians, that it was very injurious, that for no crime but only at the outcry of the people, they should be brought & executed.

*An Epistle of Adrian the Emperour*, who ordered that, no Christian should be accused neither suffer without just cause.

**Lib. 2.**  
**ch. 23.**

The Accus-  
ers were so  
well to ap-  
pear at the  
barre as the  
accused.

*Vnio M. F. Proconsul of Asia*, *Adrian* sendeth greeting: I received an Epistle from *S. G. thy Predecessor*; the occasion whereof I can not with silence leave untouched, least that thereby men be troubled, and a gap left open to the malice of Sycophants (that is, Talebearers) wherefore, if your Provincials can prove ought against the Christians, whereof they charge them, and justifie it before the barre, let them proceed on, and not appeach (that is, accuse or betray) them only for the name, with making out cryes against them. For it is very expedient that if any be disposed to accuse, the accusation be thorowly knowne of you and sifted: Therefore if any accuse the Christians, that they transgresse the lawes, see that you judge & punish according to the qualitie of the offence: But in plaine words if any upon spite or malice



*lice in way of cavillation complaine against them see Lib. 4.*  
*you chastise him for his malice, and punish him with* Mark what justice and equity.  
*Revenge.*

*Antoninus Pius Epistle in the behalfe of  
the Christians.*

The Emperour *Cesar Marcus*, &c. sendeth  
greeting unto the *Commons of Asia*; I know *Lib. 4.*  
(said he) the Gods are carefull to discover *Ch. 13.*  
hurtfull persons; for they punish such as will  
not worship them more grievously then ye do  
those whom ye bring in trouble, Confirming  
that opinion which they conceive of you to be  
wicked and ungodly men. *It is their desire in* The desire of the Christians.  
*Gods Quarrell rather to dy then to live*; so that they  
become *Conquerours*, yeilding their lives unto  
the death, rather then to obey your *Edicts*; It  
shall seem very necessary to admonish you of  
the *Earth-quakes*, which have & do happen  
among us, that being therewith moved you  
may compare our Estate with theirs. They  
have more Confidence to God wards then you  
have: you during the time of your ignorance,  
despise other Gods, contemn the Religion of  
the *Immortal God*, banish the Christians which  
worship him and persecute them unto death;  
In the behalfe of these men, many of the pro-  
vinciall *Presidents* have written heretofore unto  
our father of famous memory, whom he an-  
swered in writing againe, that they were not  
to be longer *molested*, unlesse they had practi-  
sed

*Lib. 4.* sed *Treason* against the *Roman Empire*. And many have given notice unto us of the same matter, whom we answered as our father did before us; If any therefore hereafter be found thus busied in other mens affaires, wee command that the accused be *absolute and free*, though hee be found such an one, I meane faultily, and that the Accuser be grievously punished. This edict was proclaimed at *Ephesus* in the hearing of that great Assembly of Asia.

The Christians were not to be molested nor Accused.

*An extract out of the Epistle of the Church of Smyrna unto all the Congregations of the holy Catholicke Church throughout Pontus; mercy peace & the love of God the Father, and of our Lord Iesus Christ be multiplied.*

*Lib. 4.* We have written unto you Bretheren, of such  
*Cb. 15.* as suffered *martyrdome*; The beholders of them were amazed, seeing their flesh rent with scourges, even unto the Inner veines and sinews, so that the most secret entrailes of their bodies, their bowells & inward privities were pitiously to be seen, be holding againe the sharp shells of sea fish, & pibble stones strawed under the *martyrs* backes, & bruised bodies, with every kind of torment that could be devised, last of all they were throwne to be torne in pieces and devoured of wild beasts. But there was a certaine *Phrygian* by name *Quintus* that trembled at the fierce rage of the terrible Beasts, & *shranked* at the sight of their grim visage

visage, and betrayed his owne safety vvith  
slacknesse of Courage; for the same Epistle  
testifieth of him, that he personally appeared  
together vvith the rest before the barre, more  
of rashnesse, then of any Religion; and  
being taken he publickly professed, that none  
ought to intrude himselfe among such men with-  
out good devotion, neither to intermeddle in mat-  
ters wherewith he hath not to do.

A warning  
to forward  
Spinita.

The same chapter sheweth how that after Po-  
lycarpus was apprehended, he was brought to  
the city upon an asse on the great Sabbath day;  
And a justice of peace with his Father meet-  
ing him, they received him into their Cha-  
riot, and perswaded him, saying: what harme  
is it to say *Lord Casar*, to sacrifice and so be  
saved? At the first he answered nothing, but

A tempta-  
tion and  
provocati-  
on.

when they urged him he said: I will not con-  
descend unto your Council. They perceiving he  
would not be perswaded, gave him very rough  
language, and Tumbled him downe out of  
the wagon, and afterwards he was brought  
upon the Theatre, or stage, and when the  
multitude saw him they were in a great rage;  
The Proconsull, or deputy Counsell, deman-  
ded of him whether he were that Polycarpus,  
beckning that he would deny it, and saying:  
tender thy yeares, with such like perswasions,  
swear by the fortune of Casar, repent thee of that  
past, say, remove the wicked. But Polycarpus  
beholding with unmoveable Countenance the

Polycarpus  
was pro-  
voked to  
lye & swear,  
but would  
doe neither

**Lib. 4.** multitude round about the stage, pointing with the hand and sighing, and looking up to heaven said *remove ô Lord these wicked*: when the Proconsull urged & said, *swear*, and I will let thee goe: *blasphemie and desie Christ*: Polycarpus answered: *fourscore and six yeares have I served him; neither hath he ever offended mee in any thing, and how can I revile my King which hath thus kept mee?* The Proconsull still urged him & said, *swear by the fortune of Cæsar*. To whom Polycarpus said, if thou requirest this vaine glory, that I protest the fortune of Cæsar, as thou sayest, feigning thou knowest me not who I am, hear freely; *I am a Christian*: and if thou desire to know the doctrine of Christianity, appoint the day and thou shalt hear it: afterwards the Proconsul said; I have wild beasts to devour thee, unlesse thou repent, Polycarpus answered: bring them forth; for it is determined among us not to passe from the better unto the worse by repentance; but we count it a thing commendable to turne from the thing that is evill, to that which is good and just.

*Nota*

Again the Proconsull said, I will quiet thee with fire, if thou regard not the beasts nor repent: To whom Polycarpus answered. Thou threatnest fire for an hour, which lasteth a while and quickly is quenched, but thou art ignorant of the everlasting fire at the day of judgement, and endlesse torments reserved for the wicked. But what lingerest thou? dispatch as it pleaseth thee. So the Pro-

con.

*Antient Christians sufferings.* 35

consull being amazed, commanded the Beadle in the midst of the Theatre thrice to cry, Polycarpus confesseth himselfe a Christian.

Lib. 4.

At which saying the multitude both of the Jewes and Gentiles inhabiting Smyrna, shouted with a great rage, this is that Doctour of Asia, the father of the Christians, the overthrower of our Gods, who hath taught many that our Gods are not to be adored; and they craved of the President, that he would let loose a Lion to devour him, & when he would not doe that, then they cryed with one voyce that Polycarpus should be burned quick. And in a short while all things necessarily required for the execution were applyed. And when as they would have nayled him to the stake he said; nay suffer me even as I am, for he that gave me patience to abide this fire, will give me also an unmoveable mind to persevere within this fiery pile without your provision in fastening my body with nayles.

*Concerning the expressions of Justinus the Martyr.*

Justinus (who reprehended, or reproved the philosophers, as gluttonous and deceitfull persons) was by the malicious meanes of Crescens the philosopher martyred, which hee foresaw and signified in his *Apology* (i. e. defence, or speech) in these vvords: I looke for no other thing then this (said he) that I be betrayed by some one of them called philosophers: It is not indeed requi-

Lib. 4  
Ch. 16.

Nota

- Lib. 4.* Tis folly  
to speake  
evil of that  
one know-  
eth not.
- lite to call him a *Philosopher*, vvhich ignorantly reporteth that the *Christians are impious & irregular*, to the end he may please and flatter such, as are overshaddovved vwith the mist of error & darkenesse for if he *impugne* or resist the doctrines of the *Christians*, having neither read nor knowne the same, then is hee full of malice, and farre vvorse then *Idiots* (i. e. fooles) that sometime bevware they reason not of unknowne matters, least they speake falsely: or if he hath read them, he understandeth not the mystery and majesticall meaning thereof: or if he doe understand them, he doth this, that he be not taken for such an one, and then is he againe farre more wicked and spitefull, the bondslave of vaine glory and bruitish fear.

*What Iustinus Rehearsed in his Apology.*

- Lib. 4.*  
*Ch. 17.*
- Christiani-  
ty brought  
chastitie.
- Impatiency
- The aforesaid *Iustinus* makes mention of a certaine woman, that had bene given unto lasciviousnesse and lewdnesse, but vvhen she learned the doctrine of *Christ* she repented of her former life, and Imbraced chastitie, and she exhorted her husband likewise to repent, but he continuing still in his former lewdnesse, by his unlawfull actions alienated his wife from him: for she said that it was thenceforth unlawfull for her to use company at bed and board with that man, who contrary to the law of nature, beyond all right and reason sought meanes to satisfie his filthy lusts, & therefore would she

she have bene divorced from him: But through Lib. 4.  
the perswasion of her friends, who Counsell'd Wisdom  
her, a little while quietly to live together, that  
there was yet hope at length of his repentance,  
she *Revoked* her sentence, changed her mind, Submission  
refrained her selfe, and continued with him in  
wedlock; but he accused her for being a *Christi-*  
*an*, but having no other colour nor cloake to  
accuse her, his malice turned against *Protopius*  
who instructed his vvife in the *Christian* faith;  
and after he had suffered much in prison; he  
vvvas examined vvwhether he vvvas a *Christian* or Truth giv-  
no, *whose conscience bearing him wittnesse of no cri-*  
*me*, but in a just cause, confessed that he had eth bold-  
preached the true and heavenly doctrine of ness.  
Christ. For he which denyeth himselfe to be that he Nota.  
is, either condemneth that which is in him by de-  
nyall, or knowing himselfe unworthy and estranged  
from the matter refuseth to confesse; whereof neither  
is found in a true *Christian*; and when *Vrbinius* com-  
manded that he should be brought forth: one  
*Lucius* (that was also a *Christian*) seeing the  
sentence given contrary to all reason said to *Vr-*  
*bitius*, what reason is it (O *Vrbinius*) that thou Lucius God-  
shouldest condemne this man for confessing the name of ly real a-  
Christ, which hath committed neither adultery, nei- gainst in-  
ther fornication, neither man-slaughter, neither theft, Justice.  
neither robbery, neither any wicked offence, that he  
may justly be charged withall? *Vrbinius* answered  
nothing to these things but said to *Lucius*, and  
thou seemest to mee to be such a one: *Lucius*

*Lib. 4.* answered, I am so; and he commanded him to be brought forthwith to the place of execution.

*Of the spite that was in the Jewes.*

*Lib. 4 ch. 18.* The aforementioned *Iustinus* wrote a *Dialogue* (i. e. a communication betwixt two or more) against the Jewes, wherein he declared their spite against the doctrine of Christ, saying, you have not only *hardened* your selves from repentance, but have sent chosen men from Jerusalem, which should passe throughout the world, & pronounce that there was a certaine *Christian heresie* sprung up slandering us, as the rest doe which knowes us not, so that hereby you proved your selves *Authours* of falsehood; not only to your ovne people, but to all other nations: he writeth also that unto his time the *gift of Prophecy* flourished in the Church.

The Jewes spite against Christianity which was accounted heresie.

Prophecy when not ceased.

*Of Heretikes among the Christians & sects among the Jewes.*

*Egesippus* wrote, how that after *Iacobus Iustus* *Lib. 4.* was martyred, in such sort as Christ himselfe *Ch. 21.* was put to death: his uncle *Simon Cleophas* was chosen Bishop, and then they called the Church *a pure virgin*, for as yet (saith he) the devill had not sowne there any corrupt seed of false doctrine. But *Thebulis* because that he was not chosen Bishop, went about to corrupt the same, being one of the seven *Heretikes*



rikes among the people: he writes of many more *Lib. 4.*  
Heretickes as of Simon, Cleobius, Dosithaus, Heretickes  
Gorthaus, Machotai, Menendrianists, Carpocratians,  
Valentinians, Basilidians, and Saturnians, whereof every one (saith he) hath set a broach,  
a proper and a severall opinion.

Of these (saith he further) sprang the false  
Christs, the false Prophets, the false Apostles, ren- *False*  
ding asunder the Church, with their false doc- *Christs and*  
trine, directed against God and Christ; The *false Pro-*  
same Authour describeth likewise the old here- *phets were*  
sies of the Jewes saying there were in the time of *entered*  
the Circumcision sundry sects among the Children *then to a-*  
of Israell, varying in opinions and set opposite *mong the*  
against the Tribe of Judah, & Christ, namely *Christians.*  
these, the Essians, the Galileans, the Hemero- *Many sects*  
baptists, the Masbotheans, the Samaritans, the *among the*  
Sadduces & Pharisees. And by occasion the afore- *Jewes.*  
said Egessippus reasoning of the scriptures called  
Apocrypha (that is hidden, doubtfull, or unknowne)  
he said that in his time, divers of them were  
published by heretickes, (that is such as make  
choice of themselves, what points of Religion, they  
will beleve, and what they will not)

*Of Dionysius Epistle to the Romans.*

Moreover there remaineth an epistle of Dio-  
nysius (Bishop of Corinth) unto the Romans (as *Lib. 4.*  
Eusebius saith) wherein it is thus written; It *Ch. 22.*  
hath bene your accustomed manner (saith he)  
even from the beginning, diversely to benefitt  
all

*Lib. 4.* all the bretheren and to send reliefe throughout the City, supplying the want of the poore, by refreshing them in this sort, and especially the want of the Bretheren appointed for slavish drudgery and digging of metall. The same Authour reporteth of his owne Epistles that they were *Patched and corrupted*: in these words, *VVhen I was intreated of the Bretheren to write, I wrote certaine Epistles, but the messengers of Satan have sowne them with tares, pulling away some things, and putting away other some. For whom condemnation is laid up. No marvell then (saith he) though some endeavour to corrupt the sacred Scriptures of God, when as they went about to counterfet such writting: of so small Authority.*

Some corrupted the Scriptures.

*Concerning the Christians sufferings.*

*Lib. 4.* Melito, the Bishop of Sardis in his *Apology* to *Ch. 25.* the Emperour he reporteth some of the things practised against the Christians, vvriting thus: The godly people greived by reason of new *Edicts*, vvhich vvere published throughout *Asia*, and never before practised, novv suffer persecution. For impudent Sycophants, (*that is tale-bearers or Slanderers*) & greedy gapers after other mens goods, having gotten occasion through these *proclamations*, openly to rob and spoile day and night, such as committ no trespasse at all. And after a fevv lines he saith: The Emperour that is just never putteth in practise any unjust thing, and vve vvillingly vvill bear

The Christians were made a prey upon, yet innocent.

*Nota.*

*Antient Christians sufferings.* 61

bear avay the honour of this death; yet this Lib. 4.  
only wee vwill crave of you, that you (after  
notice & tryall had of the Authors of this con-  
tention) do justly give sentence, vvwhether they  
are vvorthy of death and punishment, or life and  
quietnesse.

*Of the Encratits & their Heresie.*

Out of the schoole of Syternius and Marcion Lib. 4.  
sprang the Heretikes, vvhom they call Encratits, Ch. 27.  
(that is to say continent, or chaste persons,) Who  
taught that marriage vvvas to be abhorred, con-  
temning the antient shape & mould of man fra-  
med of God; And so by sequel (or consequently)  
reprehending him that made the generation of  
man and vvoman; Againe they have command-  
ed abstinence from living Creatures, for so  
they call them; shewing themselves ungrate-  
full tovwards God, vvich made all things for  
the use of man: After that Iustinus was martyred  
Tatianus fell from the Church, and being puff-  
ed up with presumptuous estimation and selfe  
opinion of Doctership, as though he passed all  
other, invented a new forme of doctrine. He  
dreamed of certaine invisable worlds with the  
Valentinians: Some report that he presumed meta-  
phrasically (i. e. by a Metaphor to change one  
word from its naturall sense, into another sen-  
se, like unto it) to alter the words of the Apostle,  
Correcting as it were the order of the Phrase.

Lib. 5.

The Epistle of the Frenchmen, unto the Churches of Asia and Phrygia.

*The servants of Christ inhabiting Vienna, and Lions Cities of France unto the Bretheren throughout Asia and Phrygia, having with us, the same Faith and Hope of Redemption, peace, grace & glory from God the Father & Christ Iesus our Lord be multiplyed.*

Euseb. *When they had premised certaine things by way*  
 lib. 5. c. 1. *of preamble, they proceed in these words: The*  
 - *greatnesse of this our tribulation, the furious*  
 Extraordi- *rage of the Gentiles, against the Saints, and*  
 nary suffe- *what things the blessed Martyrs had suffered,*  
 rings. *we are not able exactly to expresse by word, or*  
*Comprehend in writing; for we are not onely*  
*banished our houses, bathes, and Common*  
*markett places, but altogether every one of us*  
*are straightly charged not to shew our faces.*  
*And many have borne all the vexations that*  
*the multitude have laid upon them, as excla-*  
*mations, scourgings, draggings, spoiling,*  
*stoning, fettering, and the like, whatsoever the*  
*heady savage multitude accustomed to prac-*  
*tise against their professed enemies. Next,*  
*being had unto the open markett place, and*  
*examination had, they were Condemned in*  
*the presence of the people, by the Tribune (that*  
*was, a Certaine Officer that ought to have defended*  
*their Liberty) and the other chiefe Potentates of*  
*the City, and were cast into prison untill the*  
*Presidents coming: After that when they were*  
*brought before the President which had exerci-*  
*sed*

sed all Kind of extreame Cruelty against us: *Lib. 5.*

*Vetus Epagathus*, one of the Brethren, (whose Conversation vvas so perfect, that he vvas thought Comparable vvith *Zachary* the priest) allowed not of the sentence unjustly pronounced against us, but vvith vehement motion required that Audience might be given him, to plead for the Brethren, alledging that vvee had Committed no *Impiety*, vvwhich being denyed him, of such as compassed the Tribunal (*that is, the Iudgement seate*) & the President, rejecting, this just petition, only demanded vvwhether he vvas a *Christian*: vvwhich he Confessed vvith a loud voyce, & so he vvas received unto the fellowvship of the Martyrs; And vvas called the Advocate (*that is, one vvwhich pleadeth for another in a Consistory; or in a Iudgement place*) of the Christians.

There vvas certaine found unready and as yet vveake, not of abillity to bear the burthen of so vveighy a Combate (in number ten) vvwhich fell through the frailty of the flesh, to our great heavinessse, and sorrowfull Lamentation, quailing, the cheerfullnessse of others, vvwhich vvwere not as yet apprehended, but accompanied the Martyrs, vvwhat torments soever befell them, and severed not themselves from them; then trembled vve all for fear and that greatly, because of the uncertainty of Confessions; being not terrified vvith any torments, but carefull for the end, least any should fall from the  
faith

Of the Love  
that was  
among the  
suffering  
Christians.

*Lib. 5.* faith dayly there vvere apprehended such as vvere vworthy to fullfill the number of the fals vweaklings, so that out of both these churches, as many as ruled & bore the greatest svay vvere taken and executed, and also Certaine of the *Ethnicks* (i.e. Heathens) being our servants vvere taken (for the *President* had comand-ed publickly a *Generall Inquisition* to be made for us) vvho being overcome by the subtile sleights of satan, & terrified vvith the sights of the torments vvich the Saints suffered, through the persvasion of the souldiers, feigned against

Slanders  
falsely rai-  
sed against  
the Christi-  
ans

Their fami-  
liar acquain-  
tance were  
offended at  
them.

us, and reported that vve used the feastings of *Thieftes* & the Incest of *Oedinus* vvith divers other crimes, vvich may neither Godlily be thought upon, neither vvith modesty be uttered, nei-ther without Impiety be beleaved. These things now being bruted, (or reported) abroad, every body (almost) was moved & incensed against us, in so much that they vvich for familiarity sake, used moderation before, now were exceedingly moved & mad with us, great then was the rage both of *People, President & Souldiers* against the *Martyrs*: And among the rest there was awoman called *Blam-dina*, by whom Christ shewed, that those things which in the sight of men appear vile, base & Contemptible, deserve great glory with God, for the true Love they bear to him indeed without boasting in shew. For vvhen as vve all *Quaked* for fear, yea & her carnall

Ini-

Mistresse (vvhich also vvas one of the persecuted Martyrs) vvas very care full least that per-adventure, at the time of her Answer, by reason of the frailty of the flesh, she vwould not persevere Constant: Yet she vvas so replenished from above vvith grace, that the Executioners, vvwhich Tormented her by turnes from morning to night, fainted for vwearinesse & ceased, confessing themselves overcome: and that they vvwere no longer able to plaguer vvith any more punishments, &c. for she like a noble vvrestler, vvas reuevved at her Confession, for (as it is reported of her) as oft as she pronounced: *I am a Christian, neither have vve Committed any evill:* she vvas recreated, refreshed, and felt not paine of her punishment.

*Sanctus* also bare nobly and valliantly; yea above the nature of man, all such vexations as man could devise; his Constancy vvas so great, that he uttered neither his ovvne name, neither his Kindred, neither the Country whence he was, nor whether he were *bond or free*, but unto every Question, he answered in the *Roman tongue*: *I am a Christian.* This confessed he often instead of all other things, of his name, & City & Kindred; neither could the *Gentiles* get any other Language of him; wherefore the *President* & the Tormentors were seircely set against him; and when as now there remained scarce any punishment unpractised, at length they applyed unto the tenderest parts of his body,

**Lib. 4.** plates of brasse glowing hot, which fryed, seared  
 Cruell tor- & scorched his body, yet he remained unmov-  
 ment. able, nothing amazed, & constant in his con-  
 fession, being strengthened & moistened with  
 the dew, which fell from the celestially (*that is,*  
*heavenly*) fountaine of the water of life.

Over all his body his flesh was wounded, his  
 members bescarred, his sinewes shrunke, so  
 that the naturall shape, and outward hew was  
 quite changed. And when as the wicked Tor-  
 mentors a few dayes after had brought him to  
 the place of torment, and vvell hoped, that if  
 they punished him novv they should overcome  
 him & prevaile: or if that he dyed in torment  
 they should terrify the rest, and so warne them  
 to take heed: none of all these things happened  
 unto him, but beyond all mens expectation in  
 the latter torments his body was released of the  
 paine, recovered the former shape (as it is re-  
 corded of him) and the members were restored  
 to their former use; so that the second plague  
 through the grace of Christ, was no greivous  
 malady (*i. e. disease*) but present *medicine*.

A wonder-  
 full thing  
 if true.

Againe Satangoing about blasphemously to  
 slander us, procured *Biblis* a woman (one of  
 them which had fainted before) to be brought  
 forth, supposing her fraile & fearfull mind,  
 novv to be quite altered from the Christian opi-  
 nion, and consequently through her blasphe-  
 mous deniall to be in danger of damnation. But  
 she at the very hour of Torment, returned  
 unto



unto her selfe, and vvaking as it vvere out of a deep sleep; by meanes of these punishments temporall, considered of the paines of eternall fire, and unlooked for, cryed out unto the Tormentors and said: how could they devour Infants, which were not suffered to touch the blood of brute beasts? Therefore when she confessed her selfe a *Christian*, she was appointed to take her chance among the *Martyrs*. Afterwards the Saints were Imprisoned in deep and darke *Dungeons*, and were fettered in the stocks, & their feet stretched unto the fift boord chinke, with other punishments, which furious ministers or *Goalers* full of devilish rage are wont to put in ure (*i.e. use*) & practise upon poore prisoners: so that many were stifled, and strangled in prison.

The Saints  
cast into  
dark and  
deep Dun-  
geons.

And when many of the Saints were so weakened with grievous Torments; that life seemed unto them impossible, they remaining shutt up in close prisons, destitute of all mans aid; yet even then were they Comforted of the Lord & Confirmed in body & mind, so that they stirred up & Comforted the rest, severall of the younger sort that were newly apprehended, whose bodies had not before tasted of the lash of the whip, loathed the closenesse of the prison, & were choaked up with stinck: And *Pothinus* Bishop of Lyons being above fourscore & ten yeares old, weake of body, scarce able to draw breath, because of the imbecillity (*i.*

They were  
comforted  
of the Lord  
when desti-  
tute of  
mans aid.

*Lib. 4. e. Feeblenes or weakenesse*) of nature; he was carried of the souldiers & laid before the Tribunall (i. e. judgement) seat accompanied with the Potentates (i. e. *Princes or great Rulers*) of the City, & the whole multitude diversly shouting, as if he had bene Christ: he hath given a good testimony: And being asked of the President who was the God of the Christians, he answered; *If thou become worthy thou shalt understand.*

After this answer he was cruelly handled & suffered many stripes, for such as were nearest to him strokeat him both vvith hand and foot, and such as stood affarre of, looke vvhat each one had in his hand, that vvvas throwne at his head: And such as ceased from povvring out their poisoned malice, thought themselves to have grievously offended; supposing by this meanes to avenge the ruine of their rotten Gods: aftervvards he vvvas cast into prison, vvhere after tvvo dayes he departed this life.

Recantati-  
on availed  
not.

Moreover as many as fainted in the first persecution vvvere all alike Imprisoned, and partakers of the affliction neither did they prevaile, or the deniall profit them: It vvvas thought sufficient fault that they confessed to have been such; but these as murtherers, and hainous trespassers, vvvere tvvice more grievously plagued. *The joy of martyrdom the hoped promises, the love*

towards Christ, and the fatherly spirit comforted the Lib. 4.  
 one Company: the other were vexed in Conscience,  
 so that their outward Countenance bevvrayed  
 their inward Apostacy (*i. e. their revolting or*  
*falling from the True Religion*) for the former went <sup>The difference be-</sup>  
 cheertfully with great majesty & grace, their <sup>tween the</sup>  
 fetters becoming them as the shirts of the new <sup>faithfull</sup>  
 married spouse, garnished with sundry Co- <sup>& unfaith-</sup>  
 lours, and laid over with gold; & withall yield- <sup>full.</sup>  
 ing a Christian fragrant (*i. e. sweet smelling*)  
 smell, so that many supposed their bodies to  
 have bene outwardly perfumed: But the other  
 all sad and sorrowfull as vile and abject Caitified  
 (*i. e. base naughty*) mishapen Creatures, full  
 of all deformity derided of the *Gentiles* them-  
 selves, deserving death as degenerating co-  
 vwards, destitute of the most pretious, glo-  
 rious, and lively name of *Christianity*, with the  
 sight hereof many were confirmed, so that sud-  
 denly being apprehended, without stay they  
 professed their faith. *A little after in the same*  
*Epistle it is shewne how*, that *Maturus, Sanctus &*  
*Blandina*, were led unto the brute beasts in the  
 popular and publike spectacle of the heathenish  
 inhumanity, even at the day appointed of set  
 purpose: where M. and S. were diversly torment-  
 ed with sundry sorts of punishment, as if they  
 had suffered nothing before, and whatsoever the  
 outrageous multitude craved and commanded, <sup>Terrible</sup>  
 that they suffered; but above all they patiently <sup>cruelty.</sup>  
 suffered

*Lib. 4* suffered the *Iron Chaire*, wherein their bodies boyled as in a frying pan; yet could they get no other sentence of *Sanctus*, save that confession which he cryed at the first.

And because that *Cesar* had commanded by writing that such as confessed themselves *Christians* should be executed, and such as renounced should depart the frequented solemnity; (which by reason of the concourse of the Gentiles from every Country was at the beginning very populous) he brought forth from prison the blessed Confessours (*for so it seeme: the Christians were some times called*) into the open spectacle (or view) and presence of the people to be scornfully gazed upon, and vvhhen he had againe made inquisition of them, as many as he (to wit, the President) found to be priuiledged persons of *Rome*, those he beheaded, the rest he threw to be torne a sunder of wild beasts; But *Attalus* was burned in the *Iron chaire*, and being demanded what name God had, he answered: God is not called after the manner of men. And after these things *Blandina* together with *Ponticus* (a young man of fifteen yeares of age) vvas brought forth, and compelled to swear by their idols names: But they constantly persevered in their opinion, and contemning their Idols, set the multitude in such a rage against them, that they neither pityed the yeares of the young man, nor spared the vvoman kind, but plagued them vvith many torments used in their  
Thea-

Theatres (i. e. Certaine places made for people to *Lib. 4.*  
 sit and behold solemn Games and playes) urging *The Christi-*  
 them, novv and then, to svwear: vvhich vvhen *and martyrs*  
 they could not bring to passe, *Ponticus*, being *would not*  
 encouraged of the Sister in presence of Pagans *swear.*  
 (i. e. Heathens, or Insidells) who then beheld  
 how she exhorted & confirmed the young man,  
 after he had suffered many torments he yielded  
 up the Ghost. And *Blandina* was afterwards  
 vvrapped in a net, and tumbled before a vvild  
 bull, vvho fanned & tossed her vvith his  
 hornes to and fro, yet (it is said) she had no  
 feeling of these things: her mind being fixed  
 & vvholly set upon the conference, vvhich  
 she had vvith Christ; and finally she vvvas be-  
 headed.

The rage & cruelty of the Gentiles did not  
 here vvith cease against the *Christians* for as ma-  
 ny as were choaked up vvith the noysome stinck  
 of the prisons vvere throwne to be devoured  
 of dogs, and a continuall vvatch set day & *The Mar-*  
 night, that none of them should be buried; *tyrs were*  
 And some fretted & fumed at them, with the *not to be*  
 gnashing of their teeth, seeking further re- *buried.*  
 vengement, of them; others derided and scoffed  
 them, magnifying their *Idolls*, as causers of  
 the *Christians* calamity. And such as were of a  
 milder nature, and some what sorrowed at our  
 sufferings, upbraided us (i. e. cast them in the *The Christi-*  
 teeth) and said: *where is their God? and what* *ans upbraid*  
*profited them this Religion, which they preferred*  
*be-*

Lib. 5.

before their lives? And after they had kept the dead bodies six dayes unburyed, at length they were burned to ashes; the ashes also they gathered and scattered in the River *Rhœanus* which passed by, so that no jot nor relique thereof should longer remaine upon earth.

Christian  
Religion  
termed  
new &  
strange

This they did to the end they might overcome God, & hinder the reviving of the Saints: lest that (as they said) there should be any further hope of the *Resurrection*, whereof (say they) the *Christians* being fully perswaded, bring amongst us a strange and *new Religion*; they „ *contemn* (i. e. *despise*) punishment, and hasten „ themselves cheerfully unto death: Now let „ us see whether they can arise, and whether their „ God can help & deliver them from our hands.

Ch. 3.

*Of Attalus Revelation.*

In the aforesaid Epistle there was a certaine narration contained, concerning one *Alcibiades*; who lived miserably feeding only on bread and water when he had determined with himselfe so to live in prison, It was revealed unto *Attalus* after his first Conflict on the Theatre, that *Alcibiades* did not well, in that he used not the lawfull creatures of God, and also gave an occasion of doubting unto others. Hereof

The Spirit of the Christians were subject one to another. when *Alcibiades* was perswaded, he used all things indifferently, and praised God: for they were not destitute of the grace of God, but had the Holy Ghost for their direction.

V'bat

*What Irenæus wrote concerning the  
Holy Scriptures.*

*Lib. 5.  
Ch. 8.*

Eusebius relates what *Irenæus* hath writt concerning the four *Euangelists* (i. e. the bringers of good tydings) saying, *Mattheu*, delivered unto the *Hebrews*, the *History* of the *Gospell*, written in their owne tongue. When *Peter* and *Paul* had preached at *Rome* and planted the church, after their de parture *Mark*, the Disciple and interpreter of *Peter* also, delivered us in writing, such things as he had heard *Peter* preach. And *Luke* accompaning *Paul*, comprised in one volume the *Gospell* preached of him. After these, *Iohn* the Disciple of our Lord, which also leaned on his breast, published a *Gospell* unto the posterity, remaining at *Ephesus*. Moreover in the same chapter it is said, that in the captivity of the *Jewes* under *Nebucadnezzar* the *Scriptures* were perished (the *Jewes* returning into their owne Region (i. e. *Country*) after seventy yeares in the time of *Artaxerxes* King of *Persia*) he inspired *Esdra*s the Priest, of the *Tribe* of *Levi*, that he restored againe, all the sayings of the former Prophets, and delivered unto the people the Law given by *Moses*.

*Of the  
Euangelists*

*Concerning the  
Scriptures.*

*Apollinarius concerning Montanus.*

*Lib. 5.*

*Ch. 14.*

It is now a great while ago (wel beloved A. M.) since thou didst enjoin me this Task; that I should publish some booke against the followers of the *Heretick* M. whereupon I doub-

Lib. 5.

False Prophets were  
shred.

ted unto this day, what was best to be done: not because I was not able to confute their false hood, and give testimony unto the truth, but that I feared greatly, least by writing I should seem to ad something to the doctrine of the new Testament, where to nothing may be added, and where from nothing may be taken away, by him that will lead a life agreable to the Gospell. I being of late at *Ancira in Galatis* found the Church through *Pontus*, not with Prophets (as they call them) but rather (as it shall bee proved) with false Prophets, where through the Lord, (as much as in me lay) I disputed in the Church, the space of many dayes against them and their severall objections, so that the Church rejoyced and was thereby confirmed in the Truth, but the contrary part yet repined, and the gaine sayers were very sorrowfull.

It is written of *Montanus* that he was puffed up with an immoderate desire of *Primacy* (i.e. chiefe Authority) opened a gap for the adversary to enter into him, and being mad, and estranged suddenly, and bereft of his wits waxed furious & published strang doctrine, contrary to the tradition and antient custome of antient succession (now received) under the name of Prophecy; they which then, were *Auditors* of this unlawfull preaching, some chastised and checked him for a Lunatique (i. e. one possessed vvith Lunacy, vvho at certaine times of the

moon



*Antient Christians sufferings.* 75

moon is distracted in his vvits) and one that was *Lib. 5.*  
possessed with the Spirit of errours, and  
forbad him to preach, being mindfull of  
the forewarnings and threatening of our Savi-  
our tending to this end, that we should take  
diligent heed of *false Prophets*: others waxed  
Insolent (*i. e. proud*) and boasted & bragged of him  
not a little, as if he had been indued with the  
Holy Ghost & gift of prophecy, so that through  
*disobedient persons*, he came to be more honour-  
ed then his merit did require; And two women  
being possessed of a foule spirit, spoke fond  
foolish and fantastick things, even as he had  
before, and they gloryed & rejoyced in that  
spirit which pronounced them happy, and puffed  
fed them up with Infinite faire promises, yet  
sometimes by signes & tokens he rebuked them  
to their faces, so that he seemed a chastising  
spirit. There vv ere sev v of the *Phrygians* sedu-  
ced, notwithstanding that bold & blind spirit  
instructed them to blaspheme and revile gene-  
rally every Church under heaven, because they  
neither did Homage, (*i. e. a Servile Ceremony*  
of some Tenants, which by duty they owe to their  
Lords) neither courteously received among them  
that false spirit of Prophecy. Those things he wrote  
in his first booke: And in his second he writeth thus of  
their ends; Because they charge us vvith the death  
of the Prophets, for that vve receive not their  
disordered fantasies. These, (say they) are the Pro-  
phets wick the lord promised to send his people  
Let

a deceitful  
Spirit.

Saints did  
no Hom-  
age.

*Lib. 5.* Let them answer me: I charge them in the name of the Living God, (O ye good people) Is there any of the sect of Montanus and those women which have beene persecuted by the Iewes, or put to death by any Tyrant? not one of them bearing the name was either Apprehended or Crucified, neither was there any woman of them in the synagogues of the Iewes either scourged or stoned at all, but Montanus and Maximilla are said to dye another Kind of death.

False prophes not persecuted to death.

Moreover vvhhen the Bishoppes went about to rebuke the spirit vvhich spoke in Maximilla, they were hindred by others that vvrought by the same spirit saying: Let not the spirit of Maximilla say; *I am chased as a wolfe from the sheep. I am no wolfe, I am the vvord the spirit and power: but let him manifestly expresse the power by the spirit and prevaile.*

*Apollonius against the Montanists.*

He vvrote in this manner saying: But vvhat Kind of new doctrine this is, his vvorks and doctrine doe declare. This is he vvhich taught the breaking of vvedlock (*i. e. marriage:*) this is he vvhich prescribed *Layves of fasting*: this is he vvhich called *Pepusa*, and *Tymum* (pelting Parishés of Phrygia) *Ierusalem*, to the end he might entice all men from every vvhere to frequent thither: This is he vvhich ordained *Togatherers and taxers of money*, this is he which under pretence and Colour of oblations, hath cunningly invented the Art of bribing, this is he,

How bribing was invented, how this here tick gave

who giveth great hire unto the preachers; of his doctrine Lib. 5.  
 that by feeding of the paunch his prophecies hire to the  
 may prevaile. Moreover he addeth saying; preachers  
 doth not the vvhole Scripture forbid that a of his doc-  
 Prophet should receive revvards & money? vvhen I see trine.  
 a Prophetesse receive gold and silver, and pretious Gar- Bribes be  
 ments, howv can I chuse but de test her? Againe of cometh nei-  
 another he saith: And besides these Themison ther pro-  
 also inflamed with the burning thirst of cove phets nor  
 tousnesse tasted not of the tart Cognisance of yet prophē-  
 Confession before the Tyrant, but shuffled himselfe acles.  
 out of fetters vvith much money. And when as  
 therefore he should have humbled himselfe, yet  
 he all in bragery as if he were a Martyr (i. e.  
 one that dyed for Religions sake) after the example of  
 the Apostle, wrote a Catholick (i. e. universall,  
 or Generall) Epistle very presumptuously, to  
 Instruēt them which beleevd better then him-  
 selfe, & to exhort them to strive with him for  
 the nev्व doctrine, and to revile the Lord & his  
 Apostles and his holy Church.

Againe, speaking of one of their highly Esteemed  
 Martyrs he vvrites in this sort: And that we trouble  
 not our selves with many, let the Prophetesse  
 tell us, touching Alexander, who called him-  
 selfe, a Martyr, with whom she hath banqueted,  
 whom also many doe adore (i. e. worship) vvhose  
 thefts and other haynous crimes, which he  
 suffered for, I will not presently rehearse, for  
 they are publickly knowne and registred:  
 vvhose sinnes hath he pardoned? vvwhether doth  
 a Pro-

*Lib. 5.* Prophet yeeld theſt unto a Martyr, or a Martyr, in Immoderate deſire of gathering unto a Prophet

The Cover-  
guineſſe of  
faſe pro-  
phets.

For as when Chriſt commanded: *you ſhall not poſſeſſe Gold neither Silver, neither tyvo Coats;* theſe on the contrary ſecke after the poſſeſſion of unlawfull ſubſtance; for they whom they call *Prophets and Martyrs* have extorted money (i. e. *wreſted it from people per force*) not only of the Rich, but of the Poor, the *Fatherleſſe, and vvid-  
dowes*: But if they plead innocency, let them ſtay and joyne with us in *iſſue* in the matter; upon this condition, that if they be over-throwne, at leaſt wiſe from henceforth they will ceaſe to commit the like ſin againe, The fruits of the Prophets are to be tryed; The tree is to be knowne by his fruit. And that the caſe of *Alexander* may bee knowne of ſuch as deſire it: He was condemned at *Ephesus* by *Aemilius Frontinus* not for his profeſſion but for *preſumptuous and bold emperpriſed theſt*, Being a lewd perſon: And then vwith a faſe pretence of Chriſtian Profeſſion, ſe-  
ducing the faithfull of that place, he vvas pardoned and ſet at liberty.

*Nota*

Chriſtian  
profeſſion  
uſed for a  
eloake

*Againe in another place he writeth of  
their Prophets thus.*

If they deny their Prophets to have beene *bribers*, let them affirme it conditionally that if it be proved, they be no longer Prophets. For all the vvorkeſ of a Prophet are neceſſarily to be proved: Tell mee (I beſeech ye) Is it ſeemely  
for

for a Prophet to paint himself in Colours? Is it seem- Lib. 9.  
ly for a Prophet to smooth himself with the vybire  
glistering Stibium? (i.e. A certaine Stone vybich  
maketh the skin looke very faire, when it is rubbed  
with it) Is it seemly for a Prophet to pinch and gingerly  
to set forth himselfe? Is it seemly for a Prophet to  
dice and Card? Is it seemly for a Prophet to be an u-  
surer? let them answer me.

Of Apollonius Apology before the Senate. Lib. 5.  
ch. 19.

Apollonius vwho was said to be a Christian Phi-  
losopher (i.e. a lover of wisdom and Learning) was  
brought before the Tribunall (i.e. Iudgement  
Seat) at Rome, and being earnestly intreated  
of the Judge to render an account of his faith  
before the noble Senate (i.e. the Councell) he  
exhibited (i.e. gave, or presented) in the pre-  
sence of them all a notable Apology (i.e. defen-  
ce, or speech) of his faith, in which he suffered  
Martyrdome, (i.e. A suffering of grievous torment  
unto the death, for constant perseverance in true Re-  
ligion) For the Antient Decree was of force, A cruell  
law against  
the Christi-  
ans.  
and prevailed Among them, that the Christians  
which were once presented before the Tribu-  
nall Seate, and not revoked (i.e. called back  
again) their opinions, should no more be set  
at Liberty.

a Controversy among the Bishops about  
celebrating Easter.

Immediately upon this, Victor Bishop of Lib. 5.  
Rome goeth about to sever from the unity in ch. 23.  
the

*Lib. 5.* the Communion all the Churches of Asia together  
 Division among the Christians when they apostatized  
 with the adjoyning congregations, as favouring  
 not aright, and inveigheth (*i. e. speaks bitterly*)  
 against them in his Epistles, & pronounceth  
 flatly all the Brethren there for excommuni-  
 cated persons; But this not pleasing all the  
 Bishops, they exhorted him to seeke after those  
 things vvhich concerned peace, & unity, & Love  
 betvyeeen Brethren; and one among the rest wrote  
 to him saying: *neither is this Controversie only of the*  
*day, but also of the kind or manner of fasting: some*  
*thinke they ought to fast one day, some 120, some*  
*forty, and telling the houres throughout day and*  
*night, they count a day; moreover he added how*  
*that they that were Bishops before Soter, of the*  
*See vvhich thou governeest, neither did so observe*  
*it themselves, neither left they any such Comman-*  
*dement unto their posterity, and yet they (though*  
*not observing the same Custome) were at unity*  
*vwith them, vvhich resorted unto them from*  
*other Churches, and did observe the same,*  
*although their observation was contrary to the*  
*minds of such as observed it not.*

Their opi-  
 nions con-  
 cerning  
 fasting.

### Concerning Origen.

*Euseb.* This Origen, vvhhen he vvas yet young,  
*Lib. 6.* bare in his mind seruent desire of Martyrdome; he  
 exhorted his Father not to Faint, vvhhen he  
*ch. 2.* vvas in crosse prison, he vvas of a child trained up  
 in the holy Scriptures, and he contented not  
 himselfe vwith the bare & Casuall (*i. e. that which*  
*happe-*

happened by chance, or uncertain) reading of the Lib. 6.  
words, but sought farther, searching the perfect profound understanding thereof; when his Father died a martyr he was left an Orphan (i. e. one that wants Father or Mother) of the yeares of seventeen; he was afterwards received of a certaine Matron (i. e. a grave Mosberly woman) which was very rich & also Religious, he was one that detested the doctrine of Heretikes; He purchased unto himself a famous opinion among the faithfull, in that he cheerfully Imbraced (in the heate of persecution) all the Martyrs, not only of his acquaintance, but such as were unto him unknowne; He visited not only such as were fettered in deep Dungeons or close Imprisonment, neither only such as looked for the last sentence of Execution, but after Judgement given & sentence pronounced, he was present with the Martyrs, boldly accompanying them to the place of execution, putting himselfe in great peril oftentimes, boldly Imbracing them, so that once the furious rage of the fond multitude of the Gentiles (i. e. such as did not professe the faith of Christ, or Heathen) had stoned him to death, if the divine power of God had not marvelously delivered him: souldiers were Comanded to watch about his house because of the multitude that came to be Instructed of him in the Christian faith:

Origens  
Nobility.

It is said, that as he taught, so he lived, and Nota

*Lib. 6.* that as he lived so he taught, when he perceived many Disciples to frequent unto him; and that the charge of the Schoole was now by *Demetrius* the Bishop Committed unto him alone, he supposed the reading of humanity (*i. e.* *Courtesie, or pleasantnesse in manners*) to be out of season, and transformed the Schoole altogether unprofitable by reason of prophane Literature (*i. e.* *learning, or cunning Grammar writing*) and humanitie opposite unto sacred Letters, to the exercise of Godly discipline (*i. e.* *Instruction*): againe after good advise taken for necessary provision, he sold the prophane writers, which he had diligently perused & layd by him, enjoyning the buyer to pay him day by day four half-pence of the set price, wherewith he Contented himselfe.

Origen  
sold his  
philoso-  
phy books

*Of the Martyrdome of Potamiana a  
virgin, Marcella her Mother, and  
Basilides, a souldier.*

*Lib. 6.* It is said that *Potamiana* for the chastity of  
*ch. 4.* her body and purity of mind strove very stoutly with her Lovers, & that after she had suffered very much for the faith, of Christ with her mother *Marcella*, she was burned with fire and consumed to ashes; after Sentence pronounced *Pota.* was taken & led of *Basilides* (a souldier of Authority among the host) to execution. And when the multitude molested her sore, spitefully handling her with



received with opprobrious (*i. e.* reproachfull) termes; *Lib. 6.*  
 and that *Basilides* repressed and rebuked their raging  
*Demo-* speeches pitying her very much, & practi- *Basilides*  
 alone, ing great Courtesie towards her: And on nobility &  
 (*i. e.* the other side she approved and acknowledged compassion  
 be out his courteous dealings towards her, and bad  
 sole as him be of good cheer, &c. When she had  
 phane done speaking to him, pitch scalding hot was  
 immar poured by little & little over all her body: And such  
 sacred was the suffering that this worthy virgin  
 discipline sustained.

But not long after *Basilides* being required  
 by his fellow souldiers to swear for some Oc-  
 casion or other, he refused, and said; that *Basilides*  
 it did not become him, or it was not Lawfull for would not  
 him to swear for he was a Christian. At the first sweat.  
 he was thought to dally, but when he Con-  
 stantly avouched it (*i. e.* affirmed it boldly) he  
 was brought before the Iudge, and there con-  
 fessing the same was clapt in prison, afterwards  
 he was beheaded and suffered Martyrdom.

*Clemens Bishop of Alexandria of the  
 Canonick Scripture.*

The Epistle unto the Hebrews he affirmeth  
 to be Pauls for undoubted, and therefore *Lib. 6.*  
 written in the Hebrew Tongue for the Hebrews *ch. 13.*  
 sakes, but faithfully translated by Luke, and  
 preached unto the Gentiles; It is not to be mis-  
 liked at all (saith he); that Paul an Apostle is

**Lib. 6.** not prefixed to this *Epistle* for (saith he) writing unto the *Hebrews*, because of the ill opinion they conceived of him, very wisely concealed his name, lest that at the first he should dismay them (*i.e.* astonish them) Afterwards of the order of the *Evangelists* according unto the tradition of the elders, he writeth thus: The *Gospells* which containe the *Genealogies* (*i.e.* a description of *Linages*, *stockes*, or *pedigrees*) are placed and counted, First. The *Gospell* after *Mark* was written upon this occasion; when *Peter* preached openly at *Rome* & published the *Gospell* by *rote*, many of the *Auditors* intreated *Mark* being the hearer & follower of the *Apostle* along while, and one that wel remembered his words to deliver them in *writing* such things as he had heard *Peter* preach before which thing when he had signified to *Peter* he neither forbad him, nor commanded him to do it.

The supposed reason why Paul wrote not his name to the *Epistle* to the *Hebrews*.

The Occasion of *Mark* writing his *Gospell*.

Why *Iohn* wrote.

*John* last of all seeing in the other *Evangelists* the *humanity* of *Christ* set forth at large, being intreated of his friends, and moved by the *Holy Ghost*, wrote cheifely of his *Divinity*.

*Bishops* were divided about a *Laymans* preaching.

**Lib. 6.**  
**ch. 19.**

*Origen* was intreated of the *Bishoppes* to dispute in the open *Church*, & to expound the *Holy Scripture*, before he was called to the *ministry*

ministry: which may evidently appear, by that which they wrote in defence of the fact unto Demetrius concerning him; after this manner; (he laid this downe in his Letters, that there was never such a practise heard of, that there could no where the like president be found that Laymen (i. e. such as are not of the Clergy) in presence of Bishops have taught in the Church we know not for what cause he reporteth a manifest untruth, when as there may be found such as in open Assemblies have taught the people, yea when as there were present, learned men that could profit the people, and moreover Holy Bishops at that time also exhorting them to preach; as severall might be instanced.

Demetrius was against Lay mens preaching but others reproved him for it.

*Dionysius Bishop of Alexandria reporteth in his Epistle the constancy of such as were Martyred at Alexandria under Decius as followeth.*

Lib. 6.

ch. 40.

This persecution was not begun by the Emperours Edict, (i. e. proclamation or Decree) but one whole year before; for there came unto this City, a certaine Southsayer, and Inventer of mischeife, who moved and stirred up the whole multitude of the Heathens against us, and excited (i. e. stirred up) them to defend the superstition of their native Soyle; by whom they being thus provoked and having won to their side, such as were of Power & Authority, to perpetrate (i. e. to commit any unlaw-

Dionysius unto Rabbius Bishop of Antioch:

*Lib. 6.* full thing ) all impious Acts, they persuaded themselves, that the only worshippe of Devils & our slaughter was piety (*i. e.* Godlynesse) it selfe. First then they apprehended, a certaine Minister, & commanded him to utter Blasphemy, who for disobedience therein was beaten with clubs, his face & eyes, they pricked with sharp quills afterwards they led him forth into the suburbs, and stoned him to death.

Great absurditie.

A Martyr Stoned to death.

How the wicked joyed hand against Christians,

They suffered the spoiling & losse of their goods.

Againe they brought into the Temple of Idols a faithfull woman named *Quinta*, and constrained her to worship who contrarying and abhorring their Idols, had her feet bound together, and by them trayled & lugged all along the streets, which were paved with sharp stones, and with all being beaten against Milstones, & sore scourged, she was brought forth to the place and executed, which being done they all (*almost*) with one accord, violently rushed into the houses of the Religious, and the wicked led the heady multitude, unto their neighbours houses, whom they knew to be godly & well disposed and they destroyed, spoiled, stole & bore away the pretious Jewells, but the vile, the base & the wooden stuffe, they threw out into the streets, and burned it to Ashes: shewing forth thereby a Resemblance, or spectacle of a City taken & ransaked by the enemy. But the Brethren took in good part, and very cheerfully suffered they the losse of their Goods, much like unto them of whom Paul hath testified, so great was the rage

rage of the Heathen, that there was no way left  
for us to passe, no not the Common high way nor any  
by passage, either by day, or by night, they cry-  
ed out all, and exclaimed every where, there  
was no other choice, but either to utter Cruell  
Blasphemy, or to be drawne and burnt at a stake: cruelty  
but in the end this sedition and civill warre o-  
vertooke the seditious persons themselves, and  
turned upon them the selfe same cruelty,  
which they before had practised upon us, so  
that for a little season we refreshed our selves,  
their fury wherewith they raged against us,  
being some what abated: but a while after the  
alteration of the Imperiall scepter was made  
knowne unto us which before time had been  
very favourable unto us, but now threatned  
great mischeife to ensue. And the Emperours  
Edict or Proclamation was proclaimed; And that  
most dreadfull saying of our saviour prognosti- The Empe-  
cated, (i. e. foretold) long before, then tooke rours pro-  
place: that if, it had bene possible the very elect clamoration  
themselves should have bene offended. against the  
Christians.

Then did all tremble & Quake for fear, some  
forthwith, of the mightyer sort fled away,  
doubting what would befall them; some of  
their owne accord were carryed away with their  
worldly affaires, some were perswaded by their  
Neighbours, & being called by their names  
were present at their profane and impious  
(i. e. wicked) sacrifices: some waxed pale and Great tri-  
bulation.  
trembled, not as though they would sacrifice, but  
like

**Lib. 6.** like to become sacrifices, and oblations (*i. e. offerings*) to the Idols, so that the vvhole multitude in Compasse derided them: for they seemed manifestly to be timorous (*i. e. fearfull*) both to die, and also to do sacrifice; some

In the time of try-  
all some  
of the  
Christians  
fell away.

vvent stoutly to their Altars, and affirmed boldly, that they never vvere *Christians*: some other there vvere that held vvith both sides, some fled & some vvere taken, vvhereof diuers endured fetters & Imprisonment: o-ther some after long Imprisonment, before they came unto the Tribunall (*i. e. judgement*) seate renounced (*i. e. forsooke or denyed*) their faith, yea some denyed Christ after they had endured Torments. But *Iulianus & Cronion*, (vvho confessed & acknowvledged the Lord vvith a sound faith) vvere burned to Ashes in the presence of the people, vvich Compassed them round about.

When as they vvere brought forth, a certaine souldier rebuked such as reviled them, vvherefore they exclaimed against him; so that he vvvas brought forth in that great Skirmish for the Christian faith and vvvas beheaded.

A young  
man of 15.  
years a suf-  
ferer.

*Dioscorus*, a young man of fifteen yeares old (vvith others) vvere committed; first of all, the Judge tooke the young man in hand vvith faire speeches as though he vvere easy to be intreated; aftervvards vvith torments, as though he vvere soon terrified; but he for all his perswasion, would neither bow at his flatter-

yet, or breake at his threats, the rest after they had endured cruell rending & disjoynting of their bodily members, he commanded to be burned with fire: But Dioscorus he set at Liberty, yvondering at his gracious Countenance, (vvhich gave a glittering shine) and the vvise answers vvhich proceeded out of his mouth, saying he vvould grant him longer space to repent and remember himselfe, for his tender years sake. Moreover Nemesian an Egyptian was accused of theft, vvhereof, after he had openly purged & cleared himselfe before the Centurion (i. e. a Captaine of a hundred men) againe he was accused of Christianity, vvherefore he was bound & brought before the President (i. e. a Ruler or a Iudge) But the most cruell and unjust Judge delivered him among the Theeves, to be twice more grievously tormented and vexed.

There stood before the Tribunall seat certaine souldiers, and together with them old Theophilus who (when any of the Christians came to hear the sentence or Judgement, and then was ready to shrink) so struggled, that they were ready to burst with in themselves; they nodded vvith their Countenance, and beckned vvith their hands, exhorting them to Constancy, vvith many signes and gestures of the body; the vvhich vvhen the multitude in Compassk had perceived, before that any laid hands on them preventing their doings, they

The conversion and Zeale of some souldiers.

Lib. 6.

they stept forth before the barre, and proclaimed themselves to be *Christians*: so that the *president* & his assistants were amazed, and the *Christians* upon vvhom the sentence had past vvere thereby emboldened to suffer, and the *Iudges* marvelously afraid; These therefore departed from the *Tribunall* (*i. e. Iudgement*) Seat chearfull and rejoyced in the testimony of their faith; God gloriously triumphing in them.

*Ischyriion martyred by his master.*

Many others (saith *Dionysius*) throughout the *Cities* and *villages*, vvere quartered & Lib. 6  
 ch. 41. dismembred by the *Ethnicks* (*i. e. Heathens*) vvhwhereof for examples sake I vwill rehearse one. *Ischyriion*, being a Noble mans hired servant, and by office his *steward*, was Commanded by his Master to do sacrifice, and vvhhen he obeyed not, he vvas Contumeliously (*i. e. reproachfully*) reviled; The heathen Master seeing his *Christian* servant so constant, persisting in his former opinions taketh a great Cudgell in his hand, and beats his body and bowells till breath departed. what shall I say of the multitude of them vvhich vvander in the desert, and vvaist mountaines, Consumed vvith famine & hunger & cold & diseases, spoyled by theeves, & devoured by beasts, vvwhose blessednesse and victoryes, they that remaine alive are able to testifie; These things (*Brother*) I vwrite not in vaine, but



but that thou mayest understand, vvhhat & how great evils & mischeifes have happened among us, *whereof they know more, which among all others have felt most.* Lib. 6.

*Of Novatus his heresy, & impiety.*

There vvas a Certaine Priest of Rome that vvas puffed up vvith pride, became himselfe the *Author* and *Ringleader* of his ovvne Hereticall sect (to vvitt) of such as through their swelling pride did call themselves *Katharists*, (*i. e. Puritans*) vvherefore their vvas a Synod (*i. e. a generall, or universall Assembly*) gathered together at Rome, of threescore Bishops besides many ministers and Deacons: And it vvas decreed that *Novatus* together vvith such as swelled and Consented unto his unnaturall opinion, repugnant (*i. e. disagreeing or contrary*) to brotherly Love, should be excommunicated and banished the Church, &c. Lib. 6. Ch. 42.

It is said that this *Novatus* longed of old after a *Bishoprick*, and to the end he might Conceale his peevish desire, he used the cloake of arrogancy (*i. e. pride or loftinesse*) who chose two men of a desperate Condition, to be partakers of his heresy; these being simple men, not knowing their crafty & malicious fetches they were unclosed by such lewd persons as were suborned (*i. e. were brought in for false witnesses*) for the purpose, and about ten a clocke when they were some what tipsie *i. e.*

*A Brief Rehearsall of the wanton, or some what drunke vvith vvine) and well crammed with victualls, were Contrained to create him Bishop, vvith Imaginative or devised and frivolous (i. e. vaine) laying on of hands, the which craftily, and subtrilly not Compatible for his person he challenged unto himselfe.*

It is said of him that he being laoth to die, & desirous of Life, in the time of persecution denied himselfe to be Priest: And when he was intreated by the *Deacons* and admonished to come forth out of the house (wherein he had Inclosed himselfe) & to minister unto the necessity of the Brethren which wanted; he was so farre from yeelding to the *Deacons*, that he went away & departed in a Chase, saying; *that hee would play no Longer the Priest, but addict himselfe unto another trade of Philosophy: It is said of him that when he distributed the oblation to people, that he caused them to swear unto him, by the body & blood of our Lord Iesus Christ, that they would never forsake him.*

*An Epistle of Dionysius Bishop of Alexandria, unto Novatus*

Ch. 44. *Dionysius unto the Brother Novatus sendeth greeting. If thou wast constrained against thy will (as thou saist) thou wilt declare the same, if thou returne willingly; Thou shouldest have Suffered rather any thing then to have rent a sunder the Church of God, neither is this martyr dome which is suffered for*

for not severing and dividing the Church, of lesse glory then that which is tollerated (i. e. suffered) for deniall of sacrifice unto devills, yea in iudgement, it is of farre greater glory. For in the one martyrdom is suffered for one soul, in the other for the univiersall Church (i. e. the Church in Generall or the whole Church;) For if thou either perswade the Brethren, or Constrain them to returne to unity, this notable Act will be farre greater then the fault that went before, and the one will not be imputed (i. e. laid to his charge) the other will be Commended; If thou canst not perswade the Rebels and disobedient, save at least wise thy owne soul; I desire thy health in the Lord and thy embracing of peace & unity.

## The seventh Booke

of

# EUSEBIUS

*Concerning Origen*

**O**RIGEN, is said to have suffered much affliction for Christs sake, being famous, eloquent, trained in the Church even from his youth up, but through envy he was brought before the Rulers & Magistrates, and through the spitefull subtilty & crafty invention of Satan, he was brought into great Slander and blemish of

Lib. 7.  
Ch. 1.

*Lib. 7.* of Infamy. They say, the *Authors* of Iniquity devised that a man should worke the feate; That is, they prepared an *Ethiopian*, or foul black moor, beaultly to abuse his body, but he not being willing to away with, neither willing to hear of so horrible an Act. brake out into Loud speeches, and exclaimed at both the things which were given him in choice: rather then the one, he would doe the other. The choice was, *that either a black-Moor should play the sodomite vvith him; or he himselfe should sacrifice unto Idolls: And in the end he Consented to sacrifice*, wherefore when they had put *Frankinsence* in his hand, they threw it into the fire upon the *Altar*. By this meanes he vvas by the *Iudge* put from *Martyrdome*, and also banished the Church. After that he vvas intreated by the *Priests* of *Ierusalem*, to bestovv a Sermon upon the people in the Church, after great intreaty & in a manner Constrained by the *Priests*, he rose up, tooke the Bible, opened it, and happened upon this parcell of Scripture: unto the *ungodly* said God: *vvhy dost thou preach my Lawes, & takest my Covenant in thy mouth?* vvhen he had thus read he clasped the booke, sat dovvn, and burst out into teares, together vvith all the Audience (*i. e. the Assembly of people*) vvhich vvept vvith him. He lived till he vvas threescore & nine yeares old: And after his fall he vvrote his Lamentation; out of vvhich I have drayne this following Extract.

Two  
things gi-  
ven him: a  
Choice &  
what they  
were.

His fall.

*Psal. 50.* he  
was guilty]

*Antient Christians suffering* 95

Oh ye *saints* and blessed of God with *waterish eyes* Lib. 7.  
 & *wet cheekes* soaked in *dolour* (i. e. *sorrow*) and  
*paine*; I beseech you to fall downe before the *mercy*  
*seat* of God for me *miserable sinner*: *wo* is me be-  
 cause of the *sorrow* of my heart: *wo* is me that my  
 soul is thus afflicted, *wo* is me that I am compassed  
 thus on every side, and shut up in my *sinne*, and that  
 there is no *health* in me: *wo* is me O mother, that  
 ever thou broughtst me forth for a skill-full Law-  
 yer to be overthrowne in his *unrighteous deal-*  
*ings*; for a Religious man to fall into extreame  
*impiety* (i. e. *ungodlynes*) *wo* is me O mo-  
 ther which broughtest me forth; a righteous  
 man to be conversant in *unrighteousnesse*; An  
 heir of the *kingdome* of God, but now an  
 Inheritor of the *kingdome* of the devill: a  
 perfect man, yet a Priest found wallowing in  
*impiety*: a man beautified with *honour & di-*  
*gnity*, yet in the end blemished with *shame*  
 & *ignominy* (i. e. *Infamy*) a man beset with  
 many evils, and choaked with *Infamous*  
 doings: *wo* is me O mother, which brought-  
 est me forth as an high & lofty *Turret* (i. e.  
*Tower*) yet suddenly turned downe to the  
 ground: as a fruitfull Tree yet quickly wi-  
 thered; as a burning light yet forthwith darke-  
 ned; as a running fountaine yet by & by dry-  
 ed up.

Wo is me that ever I was bedecked with  
 all gifts & graces and now seem pittifully de-  
 prived of all. But who will minister *moysture*  
 unto

Lib 7. unto the Temples of my head, and who will give steames of teares unto my eyes, that I may bewaile my selfe in this my sorrowfull plight (*i. e. estate*).

Alas! O Priesthood, how shall I bewaile thee? Alas O ministry, how shall I Lament thee! O all you my friend tender you my case, pitie my person, in that I am dangerously wounded? pitie me; all ye my Friends, in that I am now become an object person (*i. e. a cast away, or one cast downe in mind; almost desperate*); pitie me, O ye my Friends, in that I have now troden under-foot the seal & cognisance (*i. e. notable token*) of my Profession, and joyned in League (*i. e. peace, truce, or friendship*) with the devill; pitie me, O ye my Friends, in that I am rejected & cast away from the face of god; It is for my lewd life that I am thus polluted, and noted with open shame: Bewaile me whom the Angells have bewailed; bewaile me, whom the Saints have bewailed: bewaile me whom all men have bewailed; bewaile me O all yee nations under heaven, in that I am fallen from my glory.

The Lord hath made & engrafted me a fruitfull vine but instead of pleasant clustered grapes, I have brought forth prickling thornes. Bewaile me also, for that instead of grapes I have brought forth brambles.

Alas what have I felt, and how am I fallen? Alas how am I thus come to naught? there

no sorrow Comparable unto my sorrow,  
there is no affliction that exceedeth my affliction,  
there is no bitterness that passeth my bitterness,  
there is no Lamentation, more Lamentable then mine,  
neither is there any sinne greater then my sin,  
and there is no salve for me.

Alas that ever I was *Doctour*, & nowv occupy not the room of a disciple: Thou knowest (o Lord) that I fell against my vvill,  
when as I vvvent about to enlighten others, I darkened my selfe;  
when I endeavoured to bring others from death to life, I brought my selfe from Life to death,  
when I minded to present others before God, I presented my selfe before the devill;  
when I desired to be found a friend & a favourer of Godlinesse, I vvvas found a foe,  
and a furtherer of iniquity:  
when that I set my selfe against the Assemblies of the vvicked,  
and reproved their doings, there found I shame and the most pestilent wound of the devill:  
when that I vvvas ignorant & unskillfull in the divers sleights of strikers vvvhich Commonly intrap men,  
I allured and exhorted them to the knowvledge of the son of God,  
vvwherefore after much sisting they promised me (*unhappy man*) crafty conveyances to avoid the subtilty of satan.  
But after that I departed from them the devill in the same night *transformed himselfe into an Angell of Light* & reasoned vvith mee saying,  
G vvhen

**Lib. 7.** vvhhen thou art up in the morning, goe on  
and persvade them, & bring them to God  
if they demand ought of thee; If in case they  
condescend and hearken unto thee, doe it  
cease not, staggering nothing at the matter  
to the end many may be saved.

The subtil-  
ty of the  
serpent.

And againe the devill going before to pre-  
pare the way, vvhetted their vvits to devill  
mischiefe against mee silly vvretch, & sowed  
in their minds hypocrisy, dissimulation &  
deceit. But I ô unhappy Creature, skipping  
out of my bed at the dawning of the day  
could not finish my vvonted devotion, neither  
accomplish my usuall prayer, but vvishing  
that all men might be saved, & come unto the  
knowvledge of the Truth, folded & vvrapped  
myselfe in the snares of the devill. I got mee  
unto the vvicked; I required of them that they  
performe the Covenant made the night  
before.

ô Blinded heart howv didst thou not remem-  
ber! ô foolish mind howv didst thou not be-  
thinke thy selfe! ô vvitleffe braine howv didst  
thou not understand! ô thou sense of under-  
standing, vvhere didst thou sleep! but it vvanted  
the devill, vvvhich provoked thee to slumber  
& sleep, and in the end slew thy unhappy &  
vvretched soul. He bound my povver &  
might & spoyled me of my knowvledge, he  
bound my povver & might & vvounded mee.  
I answered but in a vvord & became reproach

fully



fully defamed: I spake without malice yet  
felt I spight. The devill raised an Assembly  
about me, and pronounced against mee that  
unjust sentence O R I G E N (saith hee)  
HATH SACRIFICED. O thou devill,  
what hast thou done unto mee, how hast  
thou wounded mee? I bewailed sometime the  
fall of *Samson*, but now have I felt farre worse  
myselfe, I bewailed heretofore the fall of  
*Solomon* yet now am I fallen farre worse my selfe  
I have bewailed heretofore the state of all  
sinners, yet now have I plunged in them  
neither all.

*Samson* had the haire of his head clipt & cropt  
off, but the *crowne of glory* is fallen off from my  
head; *Samson* lost the Carnall eyes of his body,  
but my spirituall eyes are digged out; It was  
the wylinesse of a woman that brought him to  
his confession, but it was my owne tongue that  
brought mee to this sinfull fall: And even as he  
wanted after that, the losse of his earthly pos-  
session: so my tongue having bolted out this  
wicked saying, deprived me of the spirituall  
gifts, which sometimes have flowed with  
heavenly Riches. And even as he being seve-  
red from the *Israelites*, and cleaving unto  
Forreiners endured these things: So I going  
about to save notorious sinners brought my  
selfe Captive unto Captives, and the bond  
slave of sin. Alas, my Church liveth, yet am  
I a *Widdower*, alas, my sonnes be alive, yet am  
I barren;

**Lib. 7.** I barren; Alas every Creature rejoyceth, and I alone am forsaken & sorrowfull: Alas, O Church vvherein I vvvas gladsome. Alas, O seat vvherein I sat full merry. Alas, O spirit vvhich heretofore camest downe upon me, vvhy hast thou forsaken mee? I am forsaken & become desolate, because of the Corruption & filth of mine Iniquity, Bevvaille me that am deprived of all goodnesse; bevvaille me O yee blessed people of God, vvhich am banished from God, bevvaille him that is bereaved of the holy ghost: bevvaille me that am thrust out of the vvedding chamber of Christ: bevvaille me vvho once vvvas thought vvorthy the Kingdome of God: but novv altogether unvvorthy; bevvaille me that am abhorred of the Angells, and severed from the saints of God: bewaile me for that I am Condemned to eternall punishments; bewaile me, for that I am here on earth and now tormented with the prick of Conscience: and what I shall doe I woe not, being thus on every side beset with misery.

If there be any man that can, I beseech him now to help mee with his earnest prayers and with his sorrowfull teares; for now it becometh me to shed Infinite teares for my great sin: who knoweth whether the Lord will have mercy upon me vvwhether hee vvill pittie my fall; vvwhether he vvill tender my person vvwhether he vvill be moved vvith my desola-  
tion

tion, whether he will have respect unto my  
humility and incline his tender Compassion  
towards me, who have no tast nor relish of  
him, but am as the unsavory salt. Now  
let the Elders mourne, for that the staffe  
whereto they leaned is broken; now let the  
Youngmen mourne, for that their Schoole-Mas-  
ter is fallen: Now let the virgins mourn for  
that the advancer, thereof is defiled: Now  
let the Priests mourn, for that their Patron  
(i. e. a great friend) and Defender is shame-  
fully fallen: now let all the Clergy (i. e. Bishops  
Priests, Deacons, &c.) mourne, for that their  
Priest is fallen from the faith; vvoe is me that  
fell so lewdly, vvo is me, that I fell most  
dangerously, and cannot rise againe.

It is said  
that Ori-  
gen gelded  
himselfe to  
inbrace  
virginity.

Now all yee which behold my wound trem-  
ble for fear, & take heed that yee slumber  
not, neither fall into the like crime (i. e. fault  
or Offence: ) but come joyntly which have  
the same measure of faith; let us Assemble to-  
gether and rend our hearts, and provoke  
teares of teares to gush out of the Temples  
of our heads: I mourn & am sorry from the  
heart root (O ye my Friends) that ever I fell  
from a lofe, I have fallen & am bruised, there  
is no health in me. Let the Angells Lament  
over mee because of this my dangerous fall,  
let the garlands & crownes of the Saints La-  
ment over me, for that I am severed from a-  
mong their blessed Assemblies; Let the holy

*Lib. 7.* Church Lament over me, for that I am ruinously decayed; Let all the people lament over me, for that I have my death wound. I was constrained of the holy Bishoppes to breake out into some words of exhortation, & taking the booke of psalmes in my hand, I prayed & opened; and I lighted upon that sentence the which I am ashamed to repeat, yet compelled to pronounce: *unto the ungodly say God why dost thou preach my Laues, and takest my Covenant in thy mouth*?) but bewaile me & Lament this my bitter sorrow, bewaile me which am in like case with the reprobate Jewes (i.e. cast away's) for that which was said unto them by the prophet now soundeth alike in my eares: what shall I do, that am thus besett with many mischieses? Alas o death why dost thou Linger? to wit, that thou mayst spite & bear me malice? o Satan what mischief hast thou wrought unto me? how hast thou pierced my brest with thy poysonous darts? thinkest thou that my ruine will availe thee any thing at all? thinkest thou to procure unto thy self ease & rest, while that I am greivously tormented?

Who is able to signify to mee, whether my sinnes be wiped and done away: whether that I have escaped the paines vvhich greatly I feared? vvhich is able to signify to mee whether againe I shall be coupled & made a Companion of the Saints?

Alas, o the bosome of the Father which I am deprived of! Alas that I became partaker with the rich man of his condemnation in the horrible pit, & partner of his thirst, in the bitter place full of sorrow & heavinesse; why hast thou broke downe my hedge & strong hold? the wild boar out of the wood hath destroyed me and the wild beast of the field hath eaten me up rid me o Lord from the roaring Lion.

The whole Assembly of Saints do make intercession unto thee for me, vvhich am an unprofitable servant, have me o Lord out of the mouth of the ravenous vvolf, and suffer me not to become the sacrifice of sin, but let downe upon mee thy holy Spirit, that vvith his fiery Countenance he might put to flight the crooked fiend of the devill, that I may be brought home againe unto thy bosome; that the Bill of sin vvritten against me may be blotted out: that my Lamentation may cease in the evening & receive joy in the morning, Let my sack-cloath be rent asunder & gird me with joy & gladnesse, let me be received againe into the joy of my God, Let me be thought worthy of his kingdom through the prayers and intercession of the Saints, through the earnest petition of the Church, which sorroweth over mee, & humbleth herselfe unto Jesus Christ to whom with the Father & the holy Ghost be all glory & honour for ever Amen.

Lib. 7.

*Dionysius professed that he was profited  
by reading the booke of the Hereticks.*

Lib. 7.  
ch. 9.

*Dionysius writeth thus unto Philemon a Roman  
Minister: I have read over the Traditions &  
Commentaries (i. e. Registers, or Records) of  
heretikes, not infecting my mind, with their  
impure cogitations (i. e. unclean thoughts or  
thinkings) but profiting my selfe so much there-  
by, that I reprehend (that is, reprove) them  
with my selfe, & detest (i. e. abhorre) them  
utterly: And when I was brotherly and chari-  
tably forbidden by a certaine minister, who  
feared least I should wallow in the puddle of  
their malicious writings, whereby my soul  
might perish, (who as I thought said the truth)  
a certaine vision came to me from heaven a-  
bove, plainly Commanding & saying; read  
all whatsoever cometh into thy hands for thou shalt be  
able to weigh, to prove & try all, and by this meanes  
at the first thou came unto the faith.*

A vision  
from hea-  
ven.

*Concerning Valerianus the Emperour*

Lib. 7.  
ch. 6.

We have to consider, how that above all  
his predecessours (i. e. those that were in place or  
office before) he was disposed at the first, gentle  
towards all the men of God, meeke, friendly  
minded; for there was none of all the Em-  
perours, so courteous & friendly affected  
towards them, no not they which openly  
were accounted Christians; He at the first em-  
bra-

braced our men most familiarly, most lovingly & that openly, so that his palace was replenished with professors of the faith, & accounted for the Church of God: Yet afterwards he became so exceeding cruell & wicked, that he brought to passe impure Ceremonies (*i. e. uncleane Rites or Customes*) execrable (*i. e. horrible or wicked*) enchantments, and abominable sacrifices: he made a slaughter of miserable children: he sacrificed the sonnes of unfortunate (*i. e. unhappy*) parents; he searched the bowels of newly borne babes, spoiling asunder the shaped Creatures of God, as if by such hainous offences he should become fortunate (*i. e. happy*) so that he became a deadly foe unto the Catholicke (*i. e. universall or generall*) Christian faith. under him was raised the eighth persecution against the Christians.

Cruell int<sup>o</sup> humanity.

*Of Dionysius constancy, and fidelity in the time of tryall; of his banishment & suffering.*

Inasmuch (*saieth Dionysius*) as it is commendable to conceale the secrecy of the King, and glorious to publish abroad the workes of God, forthwith then will I shew the wilfullnes of Germanus (a Bishopp who at times backbited Dion:) I came nnto *Emilianus* with some of the Brethren: And *Emil*: said not unto me specially raise no Conventicle (*i. e. a small Assembly commonly for evill*) for this would have bene Superfluous, (*i. e. that which is to much:*)

Lib. 7.

And the last of all he having recourse unto that which was first, his speech was not of making no Conventicles but that we should be no Christians at all, & commanded me to cease henceforth from Christianity, For he thought that if I altered mine Opinion divers others would follow mee. I made him answer neither unreverently nor tediously.

*Nota* That we ought to obey God rather than men. Yea I spake with open protestation: I worship God which is only to be worshipped, and none other, neither will I bee changed, neither cease henceforth from being a Christian: This being said, he commanded us to depart to a certaine village adjoyning upon the desert called *Cephra* afterwards *Dionysius* with others were brought forth, and *Aenulianus* sat in the Presidents room: And said; I have here signified by word unto you the clemency (*i. e. gentleness or mercy*) of our lieges and Lords the Emperours towards you.

They have granted you pardon, so that you turne unto that which nature it selfe doth bind you unto, so that you adore (*i. e. worshipping*) the Gods which guard the Empire, and forget the things which repugne (*i. e. resist*) nature: what answer make you unto these? I hope you will not ungratefully (*i. e. unthankfully*) refuse their Clemency, insomuch as they Counsel you to the better.



Dionysius answered; all men doe not vvorship al Gods, but severall men, doe vvorship severall Gods, vvhom they thinke good to be vvorshipped: *But we worshippe & adore the one God the worker of all things, &c.*

Then *Aemilianus* the President said: what Let is there, I beseech you, but that naturally you adore that your God (in so much as he is a God) together with these our Gods? *Dionysius* said, *we worshippe no other God*; to whom *Aem.* the President said I see you are altogether unthankfull, you perceive not the Clemency of the Emperour; wherefore you shall not remaine in this City but shall be sent into the parts of *Lybia* unto a place called *Cephro*; this place by the Commandement of the Emperours I have picked out for you It shall not be Lawfull for you & others to frequent *Conventicles* neither to have recourse (as they call them) unto *Church yards*.

If any of you be not found in that place which I have appointed for you, or in any *Conventicle*, let him under his perill. There shall not want sufficient provision: depart therefore whither you are commanded. So he Commanded me, saith *Dionysius*, although sickly to depart with speed; not deferring no not one day. *Afterwards he wrote thus*, Truly we are not absent, no not from the Corporall Congregation of the Lord; (*that is from some that were of or belonging to the body*; for (saith he)

*Dionysius*  
& his company banished into a desert.

*Lit. 7.* he) I gather such as are in the City, as if I were present, being indeed absent in the body but present in the spirit. And there continued with us in *Cephro*, a great Congregation partly of the brethren which followed us from out of the City, & partly of them; which came out of *Egypt*; And there God opened unto me a door unto his word (*that was in the place to which he was banished*) yet at the beginning we suffered persecution & stoning, but at the Length not a few of the *PAINIMS* (*i. e. Country men*) forsaking their carved Images were converted. For unto such as before had not received; then first of all we preached the word of God. And inso much as therefore God had brought us among them, after that the ministry was there compleat, he to wit, *Æmilianus* removed us unto another place, which was thought to be more rough: I hearing we must depart from thence, & knowing not the place whither we were commanded to go, neither remembered I, that ever afore I heard it named; for all that tooke my new Joer willingly and cheerfully. Yet here I will accuse my selfe; for at the first, I fretted & tooke it very grievously; If places better knowne & more frequented, had fallen unto our Lot it should never have grieved mee; but that place whither I should repaire, was reported to be destitute of all brotherly & friendly Consolation, subject to the troublesome

The Hea-  
then con-  
verted in  
the place  
so which  
the Chris-  
tians were  
horrified.

Tumult of Travellers, and violent invasion (*i. e.* Lib. 7, assault) of thieves.

Moreover he Relates how *Germanus* peradventure gloryed of many Confessions, and could tell a long tale of the afflictions which he endured; but what can be repeated on our behalfe? sentences of Condemnation, Confiscations (*i. e.* forfeiture of their goods to the Emperour or Kings use) prescriptions (*i. e.* banishment, or open sale made of their goods) spoiling of substance, depofition of dignities (*i. e.* deprivation of honour) no regard of wordly glory; contempt of the praises due unto Presidents and Consuls, threatening of the Adversaries, the suffering of reclamations (*i. e.* gaine sayings) perils, persecutions, errors, griefs, anguishes, and sundry tribulations, &c. Ye there were men, women, young men, old men, virgins, & old women, souldiers and simple men, of all sorts and sects of people: whereof some after stripes & fire were Crowned victors (*i. e.* Conquerours) some after sword, some other in final time sufficiently tryed; seemed acceptable sacrifices unto the Lord. And yet to this day (*said* he) the President ceaseth not cruelly to slay some that are brought forth, to teare in pieces other some with torments: to Consume other with Imprisonment & fetters, Commanding that none come nigh them, and enquiring dayly if any such men be attainted; (*i. e.* convicted, or proved guilty of some great Crime) Yet for all that, God re-

How the  
Christians  
suffered.

The afflicted were refreshed notwithstanding their afflictions.

fre-

*How persecution ceased.*

*Li. 7. c. 2*

The Emp.  
 Edict in  
 the Chris-  
 tians behal-  
 fe.

When *Valerianus* Son got the supremacy (i. e. Chiefe place rule, or Authoritie) he wrote unto the Bishops as followeth; The Emperour *Casar P. L. &c.* unto *D. P. D.* together with the rest of the Bishops, sendeth greeting: The benefit of our gracious pardon, we command to be published throughout the whole world. that they which are detained in banishment, depart the places inhabited of pagans (i. e. Heathens:) for the execution whereof, the copy of this our Edict (i. e. proclamation or Decree) shall be your discharge, lest any go about to molest you; And thus which you now lawfully may put in ure (i. e. use) was grained by us long ago.

*Marinus a Souldier suffered*  
*Martyrdome.*

*L. 7. c. 13*

The cause was this; There is a certaine dignity among the Romans called the *Centurions vine*, the which whosoever doth obtaine is called a centurion (i. e. a Captaine of a hundred) when the Room was void, the Company called *Marinus* to this degree, and he being preferred, another came before the *Tribunall* or Iudgement seat, and accused him, affirming that it was not Lawfull by the antient lawes  
 for

*Antient Christians sufferings.* III

for him to Injoy that Roman dignity ; *because Lib. 7.*  
*he was a Christian*, and sacrificed not unto the  
Emperour, and that it was his turne next to  
come in place : The Iudge being very much  
moved with this ; first demaned what opinion  
*Marinus* was of, and when he saw him con-  
stantly Confessing himselfe to *be a Christian*,  
he granted him three houres space to delibe-  
rate ( *i. e. advise or Consider* ) This being done  
*Theotecnus* Bishop of *Casarea* tooke *Marinus* in  
hand with exhortations, and shewed him the  
svword that hung by his side, & pulled out of  
his pocket, the newv Testament, & set it  
over against the svword, and bad him chuse  
whether of these wo he preferred or liked best,  
for the health of his soul:when he Immediately  
stretching out his hand had taken up the booke  
of holy scriptures ; hold fast then ( saith.  
*Theotecnus* unto him, ) cleave unto God, and  
thou shalt injoy the things thou hast chosen,  
being strengthened by him ; and get in peace:  
After he had returned thence, the cryer lifted  
up his voyce, and called him to appear at the  
barre, the time granted for deliberation be-  
ing now ended. standing therefore at the  
barre, he gave tokens of the noble Courage  
of his faith, whêrefore in a while after as he  
was led, *he had the sentence of Condemnation &*  
*was beheaded.*

*Severall*

*A Brief Rehearsall of the  
Severall Bishopps wrote unto Dionysius  
Bishop of Rome and to others concerning  
Paulus Samosatenus, who was rejected  
as a Heretick by them.*

**Lib. 7.** They say that neither by art, trade or exercise he attained unto the abundance of wealth he enjoyed, but with leud Acts and sacriledge (*i. e. robbing of a Church, or stealing of holy things*) by injurious or wrongfull and tyrannicall oppressing of the Brethren, whom he made to tremble for fear with his guilefull gaine, & wily promise of hired patronship (*i. e. defence or protection,*) by vvhich subtilty & deceit he gained so much that procured the givers to be Liberall, to the end they might be delivered from their aduersaryes, and so he turned godliness into gaine. Neither need we declare how that he being puffed up with pride, usurped secular dignities; (*i. e. tooke into his use contrary to right, worldly honours*) And would rather be called a vvarlike Captaine, then a Bishop of the Church Walking stately through the streets and market place reading Letters and withall openly inditing, maintaining about him a great troupe to guard his person, some going before and some coming after, so that our faith and Religion ran to great spite, slander and hatred by reason of his swelling pride and haughty disdain. Neither will we rehearse the monstrous figments (*i. e. Lyes*)

What things the Church formerly did not allow of.

How the Christian Religion came to be Slandered.

vwith

which he feigned, his glorious brags, the uglysome spectacles (*i. e. horrible sights*) he devised to amaze the minds of the simple sort. He made for himselfe a lofty Seate, & high Throne, not like the disciple of Christ, but severed, in shew & title after the manner of the Princes of the world, smiting the high with the hand pouncing the foot stool with his feet; If any extolled him not as the use is upon Theatres (*i. e. places where people sit to behold solemn games or playes*) with clapping of their hands, with shouting and hurling of their Capps; if any also both of men & women had not skipped to & fro with busy bodyes and undecent obeysance (*i. e. uncomely obedience by bowing the knee*) if any as in the house of God had behaved themselves honestly and decently (*i. e. comely or handsomely,*) the same he checked and all to bereviled.

A Heretick  
offended  
when he  
was not  
honoured.

He licenced the Bishops and ministers of the adjoyning villages and Cities, which honoured him to preach unto the people; The Elders and Deacons which accompany with him know his wickednesse but dare not accuse him, insomuch as they themselves are guilty of the same crimes; for he enricheth them, wherefore he is both beloved & honoured of them that gape after the like gudgeons (*i. e. gifts or reward*).

How Bishops & Ministers were Licenced by man to preach.

We know (beloved Brethren) that a Bishop & Not a whole order of Priest-hood ought to be a pattern of

H

Good hops and.

*Lib. 7.* *Good workes, unto the Common people: neither*  
 Priests ought to be. *are we ignorant of this, that many are fallen by*  
*reason of the closely kept women, and many*  
*again are subject to suspicion & slander.*

# The eighth Booke of EUSEBIUS

*Concerning the peace and prosperous success  
 of the Christians affaires, and calamity  
 which followed after.*

*Lib. 8.* **T**HE Clemency, or mercy of the Empe-  
*ch. 1.* rours was so increased towards the Christi-  
 ans, that they Committed the Government  
 of the Gentiles to them; And for the great  
 favour they bore to our doctrine (*said Eusebius*)  
 they granted *Liberty & securitie to the professors*  
*of Christian Religion*; what shall I say of them,  
 who in the very palace of the Emperours & in  
 the presence of Princes lived most familiarly:  
 Yea the Bishops of all Churches came to be in  
 great reverence & favour among all sorts of  
 men, and with all Magistrates, who can worthi-  
 ly describe those innumerable heaps, flocking  
 multitudes, throughout all Cities and famous

How  
 Christians  
 came to be  
 favoured  
 by the Po-  
 tentates of  
 the Earth.

*Assem-*



*Assemblies*, frequenting the places dedicated or appointed unto prayer, Because of which Circumstances, they not contented with the old and Antient buildings (which could not receive them) have throughout all Cities builded them from the foundation wide and ample Churches.

But then after that our affairs through too much Liberty, ease and security, degenerated (*i. e.* turned out of kind) from the naturall rule of piety: And after that one persued another with open Contumely (*i. e.* disgrace or reproach) and hatred: And when that we impugned (*i. e.* resisted or assaulted) our selves by no other then our selves, with the Armour of spite, and sharp spears of opprobrious (*i. e.* reproachfull) words so that *Bishops against Bishops*, & people against people raised sedition (*i. e.* discord, or strife); Last of all, when that cursed hypocrisie & dissimulation had swom even to the brim of malice, the heavy hand of Gods high Iudgement, after his wonted manner whilest as yet the Ecclesiasticall Companies (*i. e.* them selves, or such as belonged to, the Church) assembled themselves neverthelesse began softly by little & little to visit us; so that the persecution that was raised against us tooke its first originall (*i. e.* first beginning) from the Brethren which were under banner in Camp. when as we were touched with no sense or feeling thereof, neither went about to pacifie God, we heaped sin upon sin,

What evill Sprung up Among the Christians in the time of their externall profperities

H 2

thinking

*Lib. 8.* thinking like carelesse Epicures (*i. e. such as are given to excesse in gluttony*) that God neither cared, neither would visit our *sinnes*.

The Leaders of the people caused them to erre

And they which seemed our shepheards, Laying aside the Rule of piety, practised Contention and schisme among themselves (*i. e. division in matters of Religion;*) and vvhilest they aggravated (*i. e. made things worse & worse by words*) these things (*viz*) Contention threatnings, mutuall (*i. e. that which passed one from another*) hatred and enmity, and every one proceeded in Ambition (*i. e. pride, or immoderate desire of soveraignty*) much like Tyranny it selfe; then I say the Lord according to the saying of *Jeremy made the daughter Sion obscure, and overthrew from above the glory of Israel, and remembred not his footstool in the day of his wrath.*

*Of Dioclesians proclamations  
against the Christians.*

*Lib. 8.* In the nineteenth year of Dioclesians reigne  
*ch. 3.* vvas there proclamations published in vvhich it was Comanded; That the Churches should be made even vvith the ground, the holy scriptures by burning of them should be abolished (*i. e. disannulled or destroyed*) such as vv ere in honour & Estimation should be contemned, and such as vv ere of Families, if they retained or held the *Christian faith*, should be deprived of their freedome. And such vv ere  
the

Cruell  
Proclama-  
tions a-  
gainst the  
Christians

the contents of the first *Edict*. But in the *Proclamations* which immediately followed after it was added: That the Pastors (*i. e.* shepherds) throughout all parishes, first should be Imprisoned, next with all means possible, constrained to sacrifice; afterwards some endured bitter torments; others fainted for fear, and at the first onset (or first violent Assault) were quite discouraged: Some were tortured & launced with more intollerable paine, some failed of the purposed end, some other were found Constant & perfect. Yet the enemies of truth triumphed & Laboured to bring their purpose to effect.

*Concerning the persecution.*

The persecution against the Christians grev Lib. 8.  
so exceeding great that some (after many ch. 6.  
Torments endured) were broyled to death,  
some were hanged, & some were beheaded.  
And about that time some of the Emperours  
Palace happened to be on fire, and when the  
Christians were taken in suspicion to be the  
Authors thereof, by the Emperours Comman-  
dement the vvhole troop generally of all the  
godly there, at that time was executed, where-  
of some with the sword were beheaded; others  
burned with fire, others carryed in a Boate and  
throwne in to the deep sea. And such were the  
practises in the beginnig of the persecution at  
Nicomedia. Afterwards the Emperour com-

*Lib. 8.* manded all the Pastors throughout every Church to be Imprisoned and kept in hold; multitudes were inclosed or shutt up, and the prisons of old appointed, and ordained for murderers, diggers up of sepulchers, and risers of graves, were then replenished with Bishops, ministers, Deacons, &c. so that there was no room in the prison for such as were Condemned for hainous offences. Again when the former Edicts had taken place there followed others by vertue of which such as sacrificed were set at Liberty and such as resisted, were Commanded to be tormented with a thousand kinde of torments.

Prisons  
filled with  
Christians.

### *Concerning the Roman Empire.*

*Lib. 8.* Before that the *Roman Empire* waged battle  
*ch. 14.* against us (saith *Eusebius*) in the space the Emperours favoured us, and maintained peace, it may not sufficiently be declared, how prosperously the *Commonwealth* flourished and abounded with goodnesse, &c. And when as their Empire after this sort increased without offence, and dayly was enlarged, they had no sooner removed peace from among us; but they stirred up battles, as could not be reconciled. Not fully two yeares after this hurliburly, (*i. e.* tumult, or stirre,) there was such a change happened unto the whole Empire, which turned all upside downe. For no smal disease overtook the chiefe Emperour and bereaved (*i. e.* deprived

The Empire prospered while the Christians enjoyed their Liberty in it; but when they were persecuted judgement came upon it.

deprived) him of his wits: Afterwards the *Lib. 8.*  
*Empire* was divided into two parts, the which  
 was never remembred to have come to passe  
 before that time.

Not long after *Constantius* the Emperour  
 passing all others throughout his life time in  
 lenency and goodnesse towards his subjects,  
 when he dyed his son *Constantine* supplied his  
 Room: In his life he was most benigne  
 among all the Emperours: who alone of  
 all the *Emperours* in our time governed most  
 gloriously and honourably during the whole  
 term of his Regin, shewing humanity and  
 bountifullnes unto all men, &c.

*The dissimulation of Maxentius.*

*Maxentius* (who exercised tyranny at Rome) *Lib. 8.*  
 in the beginning of his Reign dissembled our *ch. 15.*  
 faith egregiously (*i. e. some time basely*) cree-  
 ping into credit by flattering the people of  
*Rome*, and therefore he commanded his *com-*  
*monalty or vulgar people* to cease from persecu-  
 ting of the *Christians*, whereby hee might pre-  
 tend a shew of piety [*i. e. godlineffe*] and seem  
 tractable and more benigne [*i. e. favourable*]  
 then his Ancestors, that went before him:  
 But in proesse of time he was not indeed found  
 the same which men tooke him for, and hoped  
 he would be; for he fell into all kind of enor-  
 mities [*i. e. he went out of rule or measure*] omit-

Hypocritie

*Lib. 8.* ting no hainous offence, how detestable and lascivious soever it was unassayed, (*i. e. untied,*) wherefore all both high Primats, (*i. e. Arch - Bishops,*) and inferiour people trembling for fear of him; were oppressed with his intolerable tyranny, yet neither by silence, neither by suffering this grievous servitude (*i. e. bondage or base estate*) could they be free, from the bloody slaughter, and imbrued murder of this Tyrant (*i. e. cruel, bloody Prince.*)

*Concerning Maximinus and his proclamation in the behalfe of the Christians.*

*Lib. 8.* It seemes his behaviour towards the Christians was very cruell, and the persecution long  
*ch. 16.* and tedious in his dayes which continued for  
*17. 18.* 12 yeares; he exceeded many in Hypocrisie, Superstition, Idolatry, Oppression, Prodigiousity (*i. e. wastfulness, or unchristianess*) in drunkenesse Lechery, &c. wherefore a plague lighted on him which tooke root in his flesh and afterwards proceeded even unto his soul; at Length being thus tormented, and Lying in this miserable condition; he began to ponder with himselfe the rash enterprises (*i. e. beginnings or that which he had taken in hand*) he had practised against the Holy Worshippers of God. Wherefore returning unto himselfe, first he confessed his sinnes unto God, next calling

A remarkable judgement or hand of God upon a Tyrant.

calling unto him such as then were about him; he gave Commandement, that with all speed they should cease from persecuting the Christians; And that by the commandement and Decree of the Emperour they should build againe their Churches, &c. And his proclamations were published throughout the Cities, containing a recantation (*i. e. a denyall of what he had formerly maintained*) of these things formerly prejudiciall (*i. e. hurtfull*) unto the Christians.

Lib. 8.

In the third year of our persecution under the reigne of Maximinus, the second hurliburly was raised against us; And the Tyrants Letters were then first of all brought to Urbanus, charging all the people of vvhhat degree or calling foeuer, that they should sacrifice unto their Gods (the Magistrats also throughout every City busily applying themselves to the same) and that the Beadles throughout all the City of Cesarea should by vertue of the Presidents Edict, summon the Fathers, the Mothers and their Children to appear at the Idols Temple, and that the Tribunes should likewise out of a scrowle (*i. e. a piece of paper or parchment which might be called a bill:*) call every one by his name; by reason whereof there was no where but heavineffe, sobbing and sighing. And Appianus went cheerfully unto the President as he was sacrificing, and boldly tooke hold on his right hand, and stayed him forthwith from

Lib. 8.  
ch. 22.

Great  
cruelty a-  
gainst the  
Christians.

**Lib. 8.** doing sacrifice, exhorting him thenceforth to cease and to be no more seduced; saying moreover *there was no reason that he should despise the one, and the only true God, and offer sacrifice to Idols and Devills.*

Immediately after he was haled of the Presidents traine as of *savage beasts* furiously raging against him and tormented over all his body with many stripes, the which he patiently suffered, and for a while was clapt in prison; And afterwards was brought before the Judge, and was tortured with many torments, and vvas finally cast into the sea.

*Great persecution against the  
Christians.*

**Lib. 8.** A young Virgin called *Theodosia* coming to  
**ch. 25.** salute certaine prisoners, she vvas apprehended, as if she had done some hainous and horrible offence, and she vvas haled before the President, and he forthvvith like a mad man bereaved of his vvits, *Scourged her bare sides with bitter and grievous lashes, and afterwards she was drowned in the sea.* Afterwards many were condemned to the mine pits, not for commodity and profits sake, but for affliction and misery, some burned; three Martyrs injoynd to buffet (if not to kill) one another; And some were torne of wild beasts; And some of the Christians were gelded, and afterwards condemned to the Quarries; And others were condemned grievously and chastised



ced with imprisonment and fetters. Of which *Lib. 8,*  
number was Pamphilus, of all my familiars  
(saith Eusebius) my dearest friend, a man who  
among all the Martyrs of our times excelled for  
every kind of vertue. But not long after this  
villany exercised upon Pamphilus and others,  
vengeance from above begun on a sudden to  
take hold on *Urbanus* their persecutor while as  
yet he governed in this sort, so that after  
great shame and ignominy (being convinced  
of hainous crimes, and horrible Treachery)  
he was condemned to die; then he vvined like  
a child, and cryed for help of the vvhole nation  
which he had ruled.

Judgement  
over tooke  
*Urbanus*  
that cruel  
persecutor.

*The punishment of 130 Confessors and of  
persecution reviving againe, against  
the Christians.*

Not long after there vvere 130 valiant *Lib. 8.*  
Champions out of the Country of Egypt protel- *Cap. 27.*  
ting their faith in Christ and Religion to God-  
vvards, vvhich at the Commandement of *Maxi-*  
*minus* suffered in Egypt the like torments (viz)  
that their right eyes should be istickt upon the point of  
a bodkin, and all to be digged out, and searched to  
the Inner veines with a hot scalding Iron, and that  
the left leg should be sawne a sunder in the knee  
joints: but vvith these hainous & horrible  
treacheries practised against the noble and re-  
nouvned Martyrs of Christ, the great heate  
of persecution vvvas assvvaged, and the flame  
thereof

**Lib. 8.** thereof (as it seemed unto us) by reason of their blood was quenched, and now pardon and Liberty was granted unto the *Confessors* for the Christians (it seemes) were then called.) of Thebais, who were oppressed with drudgery in the digging of the metalls, growing in that Region: And wee (*poor silly Christians*) went about to recreate ourselves in this calme season of quiet peace: but hein whose hand it lay to persecute us; I wote not how, neither by what motion, was againe throughly and wonderfully incensed (*i. e. stirred up to anger*) against the *Christians*.

Persecution raised againe, against the Christians.

Therefore, upon a suddaine the Letters of *Maximinus* were sent to raise persecution against us into all and every of the Provinces; whereupon the Presidents and the Grand (*i. e. great*) Captain of the Emperours whole host gave out commandements by *VVrits*, by *Epistles* and *Publick Decrees* unto the Wardens in every City, unto the Governours and Rulers of Garrisons, unto Auditors (*i. e. Officers of Account*) and Recorders, that the Emperours *EDICTS* with all speed might take effect: And charged moreover that with all celerity (*i. e. swiftness or speed*) they should repaire and build againe the Idol-groves, and Temples of Devils lately gone to ruine: And also they should bring to passe that men and women, their households and families, their sonnes and their servants, together with their tender sucklings hanging at their mothers breasts

Young and old were to sacrifice.

taits should sacrifice; and in very deed tast of the Lib. 8.  
sacrifice themselves, &c.

These things being come to this passe, and  
the Christians being (as it is most like) alto-  
gether dismayed (*i. e. astonished*) at these sad  
orrowfull plunges wherewith they were held:  
And the Ethnicks (*i. e. heathens*) themselves  
complained, of the intolerable, and absurd,  
too too shamefull a dealing (for they were  
loyed) with too much cruelty and tyranny,) and  
this Lamentable season hanging every where over our  
heads, the divine power of our Lord JESUS  
CHRIST againe gave unto these his Cham-  
pions such valiant courage of mind, that they  
set at naught, tread downe and stamped under  
foot, all the terrors and threats vvhich the e-  
nemy could devise.

Some hea-  
thens wea-  
ried with  
cruelty.

Three therefore of the faithfull Christians  
linked together in one mind, vvent unto the  
President as he sacrificed and vvith a loud voyce  
exhorted him, to reforme himselfe, to revoke his  
error, and to leave his folly, affirming there vvas  
no other God but he, who was the Author and finis-  
her of all things; And being demanded vvho and  
vvhat they vv ere, boldly made answer that they  
were Christians: vvhereat Firmilianus being ve-  
emently moved, vvithout any more adoe or  
further punishment, commanded forthvvith  
they should be beheaded.

The Zeal  
& boldnes  
of the  
Christians.

The

# The Ninth Booke of EUSEBIUS

*Maximinus forbad Assemblies  
in Church yards.*

*Lib. 9.  
ch. 2.*

*Mischiefe  
invented  
against  
Christians.*

**T**HIS Tyrant who bore rule in the Eastern parts, would not suffer the *Christians* to live in peace, no not six whole montis, but put in ure (*i. e. in use*) every mischievous practise, to the overthrow of peace and tranquillity (*i. e. quietnesse*) first by a certaine pretence he goeth about, to bar us our *Liberty* of meeting in *Churchyards*, next, by sending certaine *malicious men*, he incited (*i. e. stirred up*) and provoked against us the *Citizens* of *Antioch*, that they should buy of him for a great benefit, that he vould permitt no *Christian* at all to dwell within his dominions.

*Maximinus waged battel with Licinnius  
and was overcome, and then published an Edict  
in the behalfe of the Christians.*

*Lib. 9.  
ch. 2,* Maximinus became so furious and mad that he broke the League (*i. e. truce, or peace*) made with *Licinnius*, and he raised an *Irreconcilable*

*table warre:* And in short space therefore with *Lib. 8.*  
all might he molested in manner every City,  
and having gathered all his host together and  
mustered a multitude of many Myriads (*i. e.*  
*ten thousands*) of souldiers, he marched to battel,  
trusting in devills whom he tooke for Gods and was  
arrogant (*i. e.* proud or Insulting,) because of  
his great multitude of Armed souldiers, but  
he was overcome and became subject, to  
most vile shame & reproach, and being  
stricken with rage & madnesse, he slew ma-  
ny Priests & Prophets of their Gods; Afterwards  
he ordained a most perfect absolute decree in  
the behalfe of the Christians Liberty.

Wherein he said; That if any were disposed to  
cleave unto such Ceremonies (*i. e.* Rites, or Custo-  
mes,) or to additt themselves unto the observation of  
that Religion, it might be Lawfull for them without  
Offence to follow their owne will; And that they  
should be hindred or forbidden, by no man.

An Edit  
of Maxim.  
in the be-  
halfe of the  
Christiana.

Our pleasure is moreover, that without fear &  
suspition, they should use that service which pleased  
every man best wherefore wee have decreed to publish  
this E D I C T, whereby it may appear manifest unto  
all men, that it may be Lawfull for them as many  
as will follow that opinion and Religion, by this  
our gracious gifts and Letters Patents (*i. e.* writs,  
or Commissions from the Prince) as every one  
listeth and is delighted, so to use that Religion,  
which him pleaseth, and after his owne manner to  
exercise the same, besides this also is permitted unto  
them

Liberty  
granted.

**Lib. 8.** them that they may build places of prayer for the Lord: Last of all that this our gift many be the greater we have vouchsafed (i. e. thought worthy) to decree that also: That if any house or mannors (i. e. farme houses without the walls of the Cities) heretofore belonging unto the Christians Title, by the Commandement of our Ancestors have passed unto the Crowne, either presently enjoyed by any City, or otherwise sold or given to any man for a reward, all these we have Commanded they should be revoked (i. e. recalled or called back againe) to the Antient right of the Christians, whereby all may have experience of our piety (i. e. godlinesse) & providence (i. e. foresight) in this behalse.

A Judge-  
ment upon  
this perse-  
cutor.

These words of the Tyrant (i. e. bloody prince) not one yeaf being fully past, followed the Edicts or proclamations which against the Christians were ingraven in pillars: Afterwards he was smitten of God with a plague from above, and his flesh wasted by an Invisible fire, so that it consumed & dropped away, & lost all the fashion of the old form, being become like a painted Image dryed up of a long time; his eyes passing their bounds, left him blind; at Length he confessed he suffered those things justly, and gave up the ghost.

*Felix quem faciunt aliena pericula cautum,*  
Happy is he, whom other mens hartes do make  
to beware.

# The Tenth Booke of EUSEBIUS

*The Heathen were glad of the  
Christians successe, the Emperour  
fayoured them much.*

THE heathen being delivered and rid of the  
former mischances, confessed diversly,  
that the only true God was the Defender of the  
pious Christians: But unto us there was an  
unspeakable joy (saith Eusebius,) which with  
incessant hope did depend on Christ the anoynt-  
ed of God: moreover the most puissant (i. e.  
mighty) Emperours by their often Constitu-  
tions (i. e. appointments) published in the be-  
halfe of the Christians; have amplified and  
enlarged the things granted us by the free  
bountifullnesse of God. Unto the Bishops;  
also there came favourable Letters from the  
Emperour; dignities were bestowed; <sup>summes of money</sup> summes  
of money & presents were sent them. <sup>sent to the Bishops.</sup>

*The Edicts of Constantine and Licinius  
touching Christian Religion, and the  
Liberty thereof.*

Weighing with our selves (said they) that of old Lib. 10.  
I the ch. 5.

**Lik. 10.** the Liberty of Religion was not to be hindred, and every one had Licence after his mind & will: we have presently Commanded, that every one should handle the holy affaires at his pleasure, and that Christians should retain their faith of their former opinion & wonted service. Whereas with prosperous successe we came to MILLIAN and enquired of the things which made for the Commoditie & profit of the Common wealth, these amongst many other things seemed expedient, yea before all other, we purposed to decree; wherein the reverence and service due to God is Comprised, (i. e. contained) that is to say, by which we might grant unto Christians altogether free choice to embrace what service, & Ceremonies pleased them best, to the end the divinity of the Celestiall (i. e. heavenly) affaires, now every where received) might in some part be pleasing unto us, & to all our subjects.

Then Liberty  
in mat-  
ters of  
Religion.

Then according unto this our pleasure, we have decreed with sound and most right Iudgment, that Licence & Liberty be hence forth denyed unto NONE at all of chusing or following the Christian service or Religion, but that this Liberty be granted unto every one, to additt his mind unto that Religion which he thinketh fit for him, to the end that God may grant unto us his wonted care & goodnesse. And now whosoever freely & firmly is disposed to retain the Christian Religion, let him doe it with out all molestation or grievance. And because that wee have granted

abs.



*Antient Christians sufferings.* 151

Liberty to use their observance and Reli. Lib. 12.  
if so please any; it manifestly availeth  
the tranquility (i. e. ease, & quietness,) &  
sometimes, that every one have Liberty to  
use & worship what God pleaseth him best.  
this have wee done, lest ought of our doings  
should be prejudiciall unto any service or Religion.  
And because the said Christians are knowne,  
only to have enjoyed the place of their meetings;  
Assemblies; but also certaine other peculiar  
(i. e. proper) use to every one privately, but  
belonging by right unto their whole society:  
that thou command all those according unto the  
Decree mentioned before, to be restored unto the  
Christians, &c.

Afterwards the Emperour summoned a Division in  
Synod (i. e. a generall or universall Assemblies) of the Church-  
Bishops to meet at Rome for the uniting & es & there-  
reconciling of the Churches; for it seemed unto fore was  
him very grievous, that there should be found there a  
in his Provinces, a great multitude of peo- bled.  
ple prone (i. e. inclining) unto the worse,  
and disagreeing, and that among Bishops there  
should be variance.

*Mony granted unto Ministers  
by the Emperour.*

Constantine the Emperour unto Decisions Li. 10.  
Bishop of Carthage sendeth greeting, Inas much ch. 6.

Lib. 10. as is pleased us to minister something for common  
 sake, we have Certain ministers of the apostolic  
 & catholic Religion, throughout all the provinces  
 of Aghrius: I have signified unto Us that we  
 should constitute thousand poles of silver, &c.  
 certaine weights, one containing 314 pound  
 & six ounces, the other weighing 108. pound  
 to be sold unto the fidelity in

The help  
 of the  
 civil Ma-  
 gistrate  
 tendred to  
 the Church

And for as much as I am informed that some  
 persons were supposed to pervert by sinister  
 corruption, the people of the most holy & Catholic  
 (i. e. universall) Church; therefore if the  
 percieved such men in any place, we have  
 appointed them to be transferred unto the Judge, &  
 make them privy thereof that they consider of this  
 as a reformation whereby we are profane.

A Copy of the Epistle by the which the  
 Emperour freed the Bishops from  
 paying tax or tribute.

Lib. 10.  
 ch. 7.

We greet you most honourable Anthon.  
 Because it appeareth evidently, that if the  
 Religion wherein great estimations, of hol-  
 nesse is maintained be set at naught, great  
 danger will ensue to the publick affaires; And  
 againe if the same be orderly handled & main-  
 tained great prosperity, & special felicity (i. e.  
 happinesse) will follow unto the Roman Empire, and  
 the affaires of all men, the goodnesse of God  
 exhibiting, (i. e. giving) the same. It Seemed

Good unto us that those men which Labour in  
 this

this godly Religion, with due holinesse, & diligent observation of this Law, shall receive recompence of their Travells wherefore for pleasure is, that they of the province, committed to thy charge, whom we commonly terme Clergy men (i. e. Bishops, Priests, & Rectors, &c.) be wholly free & exempt, (i. e. free from any service or payment) from all publicke burthens, lest by any error or misapprehension they be withdrawne from the service due unto God, but rather may occupy themselves about their profession without any molesting at all, who, while they performe the great ministry of the holy worship, do seem to profit very much the publick affairs.

How the clergy was gratified by the Emperour.

*Licinius cruellly towards the Christians.*

Afterwards Licinius began to imitate the wickednesse & Impiety of cruell Tyrants, and secretly endeavoured by little & little to invade (i. e. resist, or assault) the Saints under his dominion, who never molested nor endamaged the Empire, neither hurt him any kind of way at all: yet he by his injunctions, gave Commandement, that no charitie by any man, should be extended towards them which were afflicted in prison, neither compassion should be had on them, such in Fetters were like to perish with Famine; neither was it Lawfull for any to be honest or to shew charitie towards their kinsfolkes; whom

Lib. 10.  
ch. 8.

Lib. 10. as it pleased us to minister something for common  
 sake, & to signify certain ministration of the apostles  
 & apostolic Religion, throughout all the  
 of Agha  
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 tendred to  
 the Church  
 make them

The help  
 of the  
 civil Ma-  
 gistrate  
 tendred to  
 the Church

Tight  
 Bound

to

Emperour freed the Bishops from  
 paying tax or tribute.

Lib. 10. We give you most honourable Aulian  
 ch. 7. Because it appears evidently, that if the  
 Religion which is great estimation, of holi-  
 nesse is maintained be set at naught, great  
 danger will ensue to the publick affaires; And  
 againe, if the same be orderly handled & main-  
 tained great prosperity, & special felicity (i. e.  
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 the affaires of all men, the goodnesse of God  
 exhibiting, (i. e. giving) the same. It Seemed  
 Good unto us that those men which Labour in  
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this godly Religion, with due holinesse, & Lib. 29  
 diligent observation of this Law, shall receive  
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the province,

was Cam-

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*Christians.*

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 which in Fetters were like to perish with Famine;  
 neither was it Lawfull for any to be honest or to  
 use charitie towards their kinssolkes; whom

Lib. 10.  
 ch. 8.

*Lib. 16.* they were bound to pittie, even by the Law of nature; The Law was indeed shamefull & cruell, and farre from a good nature; unto the which there was a penalty annexed, the such as had shewed Compassion, were punished alike with them unto whom they had bene mercifull and such as had shewed any Kindnesse towards them were fettered Imprisoned and punished alike with the Afflicted; such were the Constitutions (i.e. Décrees or appointments) of Licinnius. So that the flattering Presidents to gratifie the mischleuous Tyrant, tormented some without cause but that done no evill, as if they had bene murderers; whereof some endured a strange death their bodies being cut in smal pieces as Butcheres do use, & after this cruell & horrible spectacle, thrown into the bottome of the sea, to become food for fishes. But in a short time after Licinnius was overcome by Constantine, who favoured the Christians and Restored unto them externall peace

The

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exceeding cruell. l. 7. c. 9.

Urbanus a cruell per-  
secutor fell into great

miserie.

l. 8. c. 25.

Y

Yang and old were  
enjoyed to sacrifice  
unto the Gods of the Hea-  
vens. l. 3. 27.

The end of the first part of this booke,  
which was chiefly extracted,  
out of Eusebius.

*Neque enim liberum non eam credendi necessitate,  
sed eam fidei libertate legendum est.*

What kind of writings is to be read, not with a  
necessitie of believing them, but with a liberty  
to judge of them.



The second Part  
*Of the*  
ABBRIDGEMENT

Which briefly sheweth the  
Suffering of the R I G H T E O U S through  
many G E N E R A T I O N S ; Together with  
the *Sufferings* of the true C H R I S T I A N S  
in this present A G E.

*with a hint of the* P R O T E S T A N T S *degeneration.*

*Hereunto is added a* C A T A L O G U E  
*of many Synods and Counsellis; as also the*  
*Judgement of some wise men, concerning*  
*such* C O N V O C A T I O N S.

Likewise I have annexed an *Appendix* of some  
observable things concerning the *Christians*, which  
lived about a thousand and four hundred yeares since;  
with whose state, principle, and Conditions,  
I have paralleled the suffering C H R I S -  
T I A N S of this Age.

Quoniam est Crucianus, non est Christianus.  
*He that beareth not the crosse of Christ, is*  
*no Disciple of Christ.*

*For unto you it is given in the behalfe of Christ, not*  
*only to believe on him, but also to suffer for his sake.*

P H I L I P. 1. 29.

ABSTRACTS

\_\_\_\_\_

\_\_\_\_\_

*How from the begining the enmity  
of Sathan hath bene great against the  
Righteous and Innocent people of God.*

**O**F a truth he that is borne after the flesh  
persecuteth him that is borne after the spi-  
rit, and that irreconcilable enmity  
which God (after many transgression) put  
betwixt the seed of the woman and the seed of the  
serpent, hath in all ages appeared in sathan's  
instruments against the Righteous and harme-  
less people of the most high, who since the  
Fall have suffered through many Generations:  
And it is to be observed, how that when the  
Adversary of mankind had got possession in  
Cain, (Adams first son) that then did Cain *Gen. 4.*  
rise up against his Brother Abell and slew him: *1. 8.*  
And this same Adversary is he, who hath been  
*awayther, and a lyar from the begining,* who  
untill this day hath retained a place in the  
hearts of Cains posterities, And one remarkable  
token whereby he might be knowne in all ages  
hath been persecution; And after he had gotten  
dominion in mans heart, the wickednesse of man *Gen. 6.*  
became great in the earth, and the imaginations *5. 12. 13*  
and thoughts of his heart were evill continually, so  
that the earth came to be corrupted, yea to be  
filled with violence. And then did the wicked  
and ungodly often offer violence unto the just and  
Righteous, even as the wicked Sodomites did unto  
just

Gen. 19. 5. *Joseph's* Lot, whose enmity was not only against him, but also against the Angells, whom he had entertained.

Gen. 37. And likewise this Adversary of God and good men, had gotten place in the hearts of *Joseph's* Brethren, who conspired together to slay him, but they not being suffered of the Lord to do that, they cast him into a pit in the wilderness.

Exod. 1. Moreover it appears that *Satan* (i.e. an Adversarie, or devill) had a possession in *Pharaoh*, and in the Egyptians, who did much perplex and afflict the Righteous in those dayes, for they were grieved with them, and therefore did they make the lives of the Righteous bitter with hard bondage, &c.

Numb. 14. 10. Against the enmity of this Adversary was great in many of the Potentates of the earth, against the people of God in the dayes of old, as appears in sundry places of the old Testament. And it may be observed, how that, when they that were called the Lords people, departed from his Counsell that then this Adversary gott place in them also, which plainly appeared by their murmuring against the Lord, when they were wroth over his servants, and cryed out, stone them with stones, &c.

Against this Adversarie of God, and of good people gott possession, yea dominion in the sons of *Belial*; who beset the house of him, that



*The true Christians portion.* 145

that entertained the way-faring Levite, and intended to have slaine him.

Againe we may see how that when Saul departed from the Counsell of the Lord, then did the evill spirit of this Adversarie enter into him; And then commanded he his footmen to slay the Lords priests, and although they would not doe it, yet Doeg slew fourscore and five of them upon one day.

*I. Sam.*

*22. 17.*

*18.*

Againe, the evill persecuting spirit of this Adversary appeared also in Iezebell (*Ahabs wife*) who stirred up the Elders and the Nobles to procure two false witnesses against Naboth, to testifie falsely against him, as if he had blasphemed against God and the King, and the people of the city being leavened with the aforesaid spirit, they carryed him out of the City and stoned him to death.

Againe, when the Israelites were departed from the Lord, then did the enmity of this Adversary of God and all goodnesse appear in them, which manifested it selfe by the wrath and indignation which appeared in them against the prophet Ieremiab (*whom they cast into prison*) and against Zechariab, whom they slew betwixt the Temple & and the Altar. Yea so mightily did the enmity of Satan's persecuting spirit prevaile over them, that in the end they killed and crucified those whom God sent Among them, and scourged them in their Synagogues and persecuted them from City to City.

*Ier. 37.*

*Math.*

*23. 24.*

*25.*

K

From

From these few examples which I have here alledged it doth plainly appear, that Satan (this Adversary of God, of the Creation, and of man-kind) hath of old had a mighty enmity against the *Righteous*, yea before the coming of the *Messiah* of whom the prophets that were slaine testified; And it is manifest that it was his persecuting power and spirit which appeared in Cain, in Joseph's Brethren, in the Sodomites, in the *Sonnes of Belial*, in the Egyptians, in Saul, in Iezabell and in the *Iewes*; And the same enmity hath often appeared in the same persecuting power and spirit of this old Adversary against the true *Christians* since the coming of the *Messiah*; which may more clearly appear from that which followeth.

**W**HEN the *Iewes* had crucified the Lord of glory, then did they raise a terrible persecution against the *Apostles*, and that under pretence of Religion; yet they sought to conceale their blood thirstnesse, through their carrying on their wicked designe by the *Romish Authority*; For they said expressly, *It was not lawfull for them to put any man to death*; Yet in the meane time they could haile them before their Counsell, where the high priest was President, and there did they judge and condemne the *Christians*, as they had done Christ; And afterwards they delivered them to the

*Iob. 18.* 31. *Earthly powers to bee punished according to their*

*Acts. 24.*

their sentence; Calling the Christians the sect of the Nazarenes, & said they set the whole world in an uproare, and sought to annihilate (i.e. to bring to nothing) the Law of Moses, whereupon they presently got the help of the rude Multitude to persecute the Christian, and that under pretence of defending of Religion.

*Are not the true Christians now called a Fanatick Sect? And are they not accused for making uproars and tumults, when they are as free from such things as the Christians were in the dayes of the Apostles, who were not only accused for making uproars but also for setting the Law of Moses at naught, even as true Christians now are falsely accused for making void the Scripture, and of setting it at naught; whereupon many now suffer about their Religion, (by such as pretend to defend and propagate it,) even as the Antient Christians did then under the Jewes, who resisted the spirit of truth, and the holy men that spoke as it gave them utterance; and being filled with an evill spirit of malice and enmitie against the Lord and his truth, they whipped the Apostles, and hailed STEPHEN before their Counsell; and procured false witnesses against him, And when STEPHEN in his Answer laid Acts. 6.*

NOTA.

Acts. 7. 148

*Suffering and persecution.*

*open their wickednesse, they were pricked at the heart, and gnashed their teeth at him, and stopped their eares and run forcibly upon him and stoned him to death; And after that a mightie persecution of the Christians arose, insomuch that they came*

Acts. 8. *to be scattered throughout the Land of JUDAH and SAMARIA.*

Acts. 13. *After that the Jews did bring much suffering upon the Christians against whom their indignation was great and especially against Paul,*  
50: *whose life they earnestly sought after, and*  
chap. 14. *sometime did they stone him, and sometime*  
ch. 17. *they did whip him, and often were they moved with envy against him and the Brethren, and upon a time tooke unto them Certaine lewd fellows of the baser sort, and gathered a company and set all the Citie upon an uproare, and assaulted the house of Iason, and drew him out with others of the Brethren unto the Rulers of the Citie, crying they that have turned the world upside downe are come hither also, and these all do contrary to the Decrees of Caesar.*

NOTA. *Hath it not bene so of late in England, that when the true Christians have come to one of their friends houses in a Citie, some evil affected person or other, hath gathered a company of rude people, and have hailed the Innocent out of their Friends house when they*

have been edifying and building up one another in the most holy faith; so that often times the ANTI-CHRISTIANS have behaved themselves like the unbelieving Jews, and through their tumultuous uproaring have they caused the peaceable and harmlesse to suffer, when they who were guiltie have gone free.

Moreover the professing Ievvs manifested their envious Spirit against Paul, when they stirred up the people and laid hands upon him, crying out; Men of Israel help: this is the man that teacheth all men every where, against the people and the Law and this place; And all the Citie was moved and all the people ran together, and they tooke Paul and drew him out of the Temple, and had him before their Counsell, and accused him unto the Governour, but when they could not prevaile, neither by righteousness nor by violence, then did a company of them bind themselves by an oath, neither to eat nor to drinke untill they had killed Paul. Thus much concerning the Ievvs.

Since that the Gospell hath bene preached againe in the power and demonstration of the eternall Spirit, some Cities in England have bene as in uproares, where the true Christians have so preached the Gospell as before mentioned; And at the same time they have been accused for teaching people against the

NOTA.

*Scripture, and for incensing of them against Magistracy and Ministry, yea against their Lawes and Discipline, and thereby have some professing Antichristians, stirred up the rude rabble shamefully to intreate the good Christians, who at this day are found in the footsteps of the Antient suffering Christians.*

*But some may say, who dost thou call the*  
*Object. true and good Christians, whom thou dost at this time so parallel with the Antient Christians? We know not whom thou meanest, nor do we know whom thou callest the Antichristians, thou mightest do wel to informe us a little.*

*ANSW.* I call them the true or good Christians, who walke in the Light of the Lamb, who follow him through honour and dishonour, through evill report, and good report, who bear his dayly crosse without murmuring, who do unto others as they would be done unto, who renounce the vaine Customes of the world and forsake the frivolous traditions of men, together with the hidden things of dishonesty, who are truly contented in suffering when they are therein exercised, and that for the exercise of their Conscience in matters pertaining unto Religion, who for Conscience sake cannot SWEAR, because their Master forbids them, nor pay Tithes, because their Lord is come

Who are  
 true Chris-  
 tians.

*The true Christians portion.* 151

come who ends the first Priesthood that tooke *Psal. 51.*  
Tythes, and is become their Priest, unto *16. 17.*  
whom they could freely give Tythe, Sacri-  
fice oblations, &c. But these that be exter-  
nall he wills not, therefore do they freely offer  
that unto him, which they are sure he will  
not reject nor despise (to witt) a cleane,  
contrite, and broken heart &c. And they who  
live Godlily and unrepitably as becometh  
right Christians, such I do call good and true  
Christians; And for as much as I find the peo-  
ple (who in contempt are called **QUA-**  
**KERS**, oftener then Christians) in the  
Light of the Lamb, in his Doctrine, and in  
the practises in which the Antient Christians  
were exercised, therefore is it meet that they  
now should be called *The good or true Christians.*

And for the *Anti-Christians* (*i. e. opposers of,* *who are*  
*or Adversaries to, true Christianitie*) such I call so, *Antichrist-*  
*ians.*  
as are found professing Christianitie in words,  
but deny it in workes, as some that professed  
in words *they knew God but in vworks they denied* *Titus 1.*  
*him;* so they that professe to be Christians and *16.*  
live in all manner of unchastity, they by their  
works deny that which they professe in words,  
and so are not worthy to be called *Christians*  
while they are found in that which is against  
or contrary to Christianitie, in which thous-  
ands of persecuting false Christians are  
found; And therefore do I call such *Anti-*  
*Christians.*

*How the Antient Christians suffered by the Heathen; And how true Christians now suffer by the same spirit of Enmity and persecution, which is entered into the false Christians, alias Anti-Christians*

## The first Persecution.

Baron.  
An. 66.  
num. 1.

**W**HEN that the Iew's were bereaved of their power by the Heathen and that the time was expired wherein they had so cruelly used the people of God, neverthelesse the Christians were not therefore freed from suffering, for they were therein exercised under the Heathen's power, and Nero was said to be the first Tryannicall Emperour that persecuted the Christians, it was called the first persecution because it was under the Emperours power, and it begun in the year 66. after the Birth of Christ and at that time was chiefly within the City of Rome: About that time did people begin to accuse the Christians, with all manner of wickednesse, and to Esteem them as Reprobats (i. e. cast awayes) because they did not honour the Gods.

NOTA.

*Have not true Christians suffered in ENGLAND under the sundry powers that have been of late, even as the Antient Christians suffered under the Iewes. And it*  
appe-



appears that when the Jew's were deprived of their power, then did the Heathens persecute the Christians; And did not both Protectours and PARLIAMENTS persecute the Innocent when they were in Authority? but since they have bene deprived of the power, and turned out as the Jew's were, when the Gentiles came to have the preheminance, hath not the KING himselfe become guilty of their sin in persecuting or suffering the Innocent to be persecuted within his dominions; And hath not all manner of evil bene spoken of them. and they bene Accounted unfit to live in either Kingdome or Commonwealth, and that chiefly because they could no more honour that proud and ambitious spirit which is gotten up in the hearts of men, then the Antient Christians heretofore could honour the GODS of the Heathen?

## The second Persecution.

IN the year of our Lord 93. did the second persecution begin under the Emperour Domitianus, under whom severall were put to death, and about the same time was the Apostle

*Origen* John banished into the Island *Pathmos*, where he *Lib. 30.* wrote his *Revelation*; In those dayes the *adclsum* Christians were so little esteemed that the people called them *Coblers*, *vveavers*, *Cambers of vwool*, *Illiterate* and *exceeding Rustick*, or *Clovnish*, yea such as knew no good fashions,

NOTA.

true Christians now vilified as the Ancient Christians have bene.

*Have not some of the true Christians bene put to death of late in New England? and have not many of them suffered the spoiling of their goods and their bodies to be cast into prison, to be whipt and shamefully intreated by the Anti-Christians, and that about their Religion? And have not many of the true Christians been in derision called Coblers, Taylers, weavers, plowmen, &c. So little esteem have the true Christians now among the children of this world, as the Ancient Christians heretofore have had among the children of men.*

## The thrid Persecution.

**I**N the year 102. did the third persecution begin under the Emperour *Trajanus*, vvho though he vvvas called a good Emperour did neverthelesse persecute the Christians, out of humility to the Gods in vvwhich persecution severall Bishops vvvere put to death, as the Bishop of *Rome*, the Bishop of *Ierusalem*, &c. And

*The true Christians petition.* 155

And at that time the Bishop of Antioch testified, that sufferings made us like unto Christ, who had suffered for us himselfe, preparing a way through suffering unto Eternall life: About the same time did a Governour vwrite unto the Emperour in the Christians behalfe, vwhere upon the Emperour v wrote that they should seeke no more of them, but those they had in prison should they put to death.

*Without controversie the Bishop or Pope* **NOTA.**  
*of Rome must needs be much degenerated from that state in which those Bishops then were; forasmuch as he now (by that power through which they were put to death) doth put others to death about their Religion, for which they then suffered Martyrdome; From hence it may be observed that the Bishops now, which persecute tender consciences about Religion, are found rather in the footsteps of the Heathen, then in the condition of those Bishops that suffered Martyrdome: Moreover in these latter dayes the Lord hath stirred up some at times to speake a word, or to write a few lines in the behalfe of the true Christians unto them in Authority whereby their hearts have bene so farre moved and reached, that they have done something in order to the mitigating*  
of

Persecuting Bishops now, not like the Ancient Bishops in the primitive Church.

156      *Suffering and persecution  
of the suffering of the Innocent, who at this  
day share with their Brethren in the fellow-  
ship of the sufferings of the Gospell.*

## The fourth Persecution.

Baron.

An. 164.

num. 2.

IN the year 164. was the fourth Persecution  
of the Christians, which arose under the  
Emperours, *Marcus Aurelius* and *Lucius Verus* in  
which *Polycarpus* Bishop of *Smyrna* was put to  
death, who had bene a Disciple of *Iohn*, and  
had bene many yeares in the service of the  
Lord as he himselfe acknowledged; about  
the same time was *Julianus* put to death at *Rome*,  
in whose time the Christians were accused for  
having a fleshly conversation one with another,  
which hee marked to be lyes by their willing-  
nesse to die, and thereby he coming to be  
converted, became an eminent Teacher of the  
Christians.

Euseb. l.

4. c. 16.

At *Lyons* in *France* did there go forth a Pro-  
clamation, that the Christians might not dwell  
in their houses, nor that they must not con-  
verse upon the streets, nor shew their  
faces, which being impossible for them to  
performe, their sufferings became excee-  
ding great; and in the meane time some of  
the slaves gave out that the Christians lived in  
filthy lasciviousnesse among themselves; In  
this persecution there was one *Lucius* put to  
death

death for reprovng the Iudge for putting the Christians to crueller deaths then any other transgressours.

Though the true Christians now are vilified and falsely accused by Anti-christians as the antient Christians were in former ages, yet wise men can see their innocency, and therefore do they love them in their hearts, and some time some have bene convinced, by beholding the patience, long suffering, and innocency of the Innocent in these latter dayes; who now some time do suffer the losse of their Libertie, and the spoiling of their goods, if not bannishment, either by vertue of Proclamations, or of Decrees or of corrupt Laws, which true Christians now can no more observe and obey, then the antient Christians observed the aforesaid proclamation of the King; and this hath bene evident, that sundry of the true Christians in these latter dayes have died in prisons [as some did in the aforesaid persecution] where they sealed their testimony with their blood; as many have done before them; And sometime it hath happened that affliction hath bene added to the bonds of some of the true Christians, when they have told a JUDGE OR AN INFERIOR OFFICIER,

NOTA.

True Christians now are of the same mind that the Antient Christians were of.

OFFICER, that malefactors have had more freedome and Libertie then they, and more favour shewne them, by such as were in places of Trust, and this hath bene manifest enough in many parts of the Nation, as is well knowne to many.

## The fift Persecution.

**Baron.** IN the year 201. did the fift persecution begin under the Emperour *Severus*, which was  
**An. 200** hence in part occasioned (to witt) when the  
**Num. 2.** Emperour had a warre, and had gotten the victory, the Christians kept themselves STILL, without making tokens of joy, WITH FIRES OR MAY-POLES or other Triumphs, according to the manner of the Heathen: Whereupon they accused the *Christians* out of envy as if they had despised and hated the Emperour, and the rather, because the Christians would not SWEARE by his Fortune: Againe they reported that the Christians *blew out their candles in their meetings in the evenings*, and that they did behave themselves unseemly one towards another, so that the Christians were despised of (almost) all; Something to this purpose *Tertullian* rehearseth saying, the Heathen accused the Christians of meeting together to sacrifice a child, and after they had taken away his life in a barbarous superstition, that then they

**Tertul.**  
**30. pag.**  
**127.**

they committed incests (*i. e. carnall knowledge betwixt near kindred*) they also added, that the Christians had doggs which served to overthrow the Candles, and loosing all shame in taking the Lights from them, and covering their Actions under the vaile of darknesse, emboldened them to seeke the use of ungodly and sacrilegious (*i. e. abominable*) pleasures.

Againe (said hee) the Christians were accused of sacrilege, (*i. e. an abusing of sacraments or holy mysteries*) for they did not solemnize with the heathen the dayes they feasted on in honour to the Emperours with all kind of beastly Ceremonies, repugnant (*i. e. contrary*) to the Christians, modesty, chastity, and purity.

In those dayes it was a manner among the Christians not to go to any Comedies or stage-plays, for they understood that if they did forsake the Devill and all his workes with the world, that then they must forsake Comedies and stage playes: moreover the Christians said, we renounce (*i. e. resign or refuse*) your SHEWES, as we condemn their divers Originals by the knowledge we have, that they are effects of Superstition and Idolatry, &c.

The ancient Christians would not goe to any Comedia.

Doth it not from hence plainly appear, that the token's of triumph which are used by ANTI-CHRISTIANS IN ENGLAND are Heathenish Inventions and traditions, in

NOTA.

in which many have bene found of late who  
 professe themselves to be Christians: Did  
 not many of our English people [who glory so  
 much of Christianitie,] make BONE-FIRES  
 [so called] set up MAY-POLES and IN,  
 and WITH such like Heathenish inventi-  
 ons triumph when the KING was proclai-  
 med, when he came to London, and when  
 he was Crowned? And did not then the  
 true Christians that feared the Lord keep  
 themselves Still and Quiet, like unto the  
 antient Christians? And were not they jud-  
 ged to be enemies to the KING and despisers  
 of him, because they did not run with the  
 multitude to the like excesse of vanitie: but  
 renounced their Idolatrous superstition  
 Shewes, which many did not only produce  
 upon the times before mentioned, but which  
 are produced by popishly affected Antichris-  
 tians upon their POPISH HOLY [But rather  
 prophane] Dayes: and upon their Major  
 Dayes even like unto the Heathen, whose  
 manner was to set forth such vaine SHEWS  
 upon the dayes on which they feasted, in whose  
 practise the Anti-christians are now found,  
 who also are offended as the Heathen were,  
 when they that fear the Lord doe not observe  
 their

Bonfires  
 and May-  
 poles hea-  
 thenish in-  
 ventions.

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their dayes and times, which they, or the  
Heathen have appointed to be solemnized,  
which sometime they spend in voluptuousnesse,  
fullnesse, and excessse with all kind of beastly  
Ceremonies, (as Tertullian well calls them)  
which are now indeed as disagreeing and  
contrary, to Christians modestie, Chastitie,  
and puritie as the Ceremonies were, which the  
Heathen enjoyned the Christians to ob-  
serve.

Moreover the true Christians have been the rather supposed to be evilly affected to the KING, and to be despisers of him, because they can noe more take the oaths of Allegiance (i. e. obedience of a Subject to his Prince) and Supremacie (i. e. chiefe authoritie) then the Christians heretofore could swear by the Emperours fortune, for the true Christians now are of BASILIDES mind, who said it did not become him to swear, because he was a Christian, neither would it become them now to doe that which their Lord and Master hath forbid, who said swear not at all.

Again have not the true Christians been also  
slandered with such false accusations, as if they put  
out their Candles and did behave themselves uncivilly  
in the Evening Meetings; but let such as have thus  
falsely accused them see in whose steps and practise  
they are found.

Moreover it appears that it was the practise of  
the Heathen to have COMEDIES, or Stage  
L plays,

The heathens pleasures were not the Christians.

playes, but the Christians manner then was not to goe to them, and behold is it not the manner now of Antichristians to have COMEDIES, but the manner of the good Christians is not to come at them, except it be to bear a testimony against them; wherefore may not even little children judge, that they who have their COMEDIES for their pastime, as sett times and appointed places, that such are in the nature and practise of the Heathen who derided the Christians and said; Their pleasures were not the Christians, and therefore they had Reason to reject the things which pleased them as they said; even as Anti-Christians now reject pietie and Godlynesse which pleaseth the true Christians, who have pleasure in the Lord and not in unrightheousnesse, in which the Apostatized Christians now take pleasure, as the Heathen heretofore have done.

## The sixt Persecution.

IN the year 237. did the sixt Persecution under the Emperour Maximinus arise, who partly out of envy to his Kinsman Alexander (who had bene favourable to the Christians) did persecute the Christians: In which persecution there were many put to death; For the Heathen in those dayes were so spitefull against the Christians, that vwhen there vvas an Earth-Quake, or a storme, or the like, they laid the blame upon the Christians, saying  
their

When Gods were angry, because their honour vvent  
something through the Christians, this Emperour  
did not raigne very long, therefore did this per-  
secution cease the sooner.

The hon-  
our of the  
Gods de-  
cayed.

The same spirit of envy which was in the  
Heathen, hath often appeared in the  
Anti-Christians against the true Christi-  
ans in these latter dayes, who have borne a  
faithfull testimony against the vaine honour  
of false Christians which must be brought to  
nothing by the power and people of God, even  
the honour of the Gods of the Heathen was  
brought to nothing, by the Antient Chris-  
tians, who could not bow to the Gods of the  
Heathen, no more then the true Christians  
now, can bow to the corrupt wills of Ambi-  
tious and unreasonable men, and though the  
Innocent suffer therefore for the present, yet  
for their sakes, will the Lord shorten the  
dayes of the wicked, as he did the dayes of  
that persecuting Emperour.

NOTA.

## The seventh Persecution

IN the year 253. did the seventh persecution  
arise under the Emperour Decius, who with  
excessive crueltie did persecute the Christians:  
In this persecution severall of the Bishops

were put to death and such as were the chief among the Christians did they torture with many torments, and the houses of the Christians they *plundered*, and that which the plunderers did not Esteem that they burned; In this persecution many suffered *Martyrdom* some being burned, some beheaded, (women so well as men,) some being whipt to death and some souldiers (for encouraging the Martyrs in their suffering) were put to death. In this terrible persecution severall departed from the faith for fear of the Torments, yet afterwards came to be restored againe, the suffering of the Christians was great under this Emperour, but his dayes were also shortened, for he had not reigned two yeares but was caught in a whag of mire, where he met with a check or reproofe for his Crueltie.

How some  
fell from the  
faith, in the  
time of  
tryall.

**NOTA.** *Thus it appears that the Christians that lived godlily in Christ Jesus suffered persecution according to what the Apostle hath said; 2 Tim. 3. 12. And many now that live Godly and righteously doe suffer not only the imprisonment of their bodyes but also the spoiling of their Goods, which have been spoiled both by Priests and people, who have sometime (as it were) plundered their houses for their dishonest gaine, and they have shewed themselves in their carriage*

and

and behaviour to be liker unto the Heathen  
then the suffering Christians; who suffered  
their houses to be plundered, but we doe not  
read that they then plundred the houses of  
any, but with patience suffered the plun-  
ding of their goods, and in this patience and  
long suffering are the Christians (that are so  
not in name only, but in nature) found,  
in these perillous times.

Againe, have not some souldiers bene turned out  
of their places, yea and brought into suffering for  
countenancing and favouring the sober innocent true  
Christian among whom some for fear of suffering  
may in some respect desert the Truth as some faith-  
lesse ones among the Antient Christians did; yet wee  
know certainly there are a Remnant that cannot  
bow their knee to BAALL, but would chuse ra-  
ther to die the death which many antient Christians  
suffered, then they will forsake the Lords Truth,  
or transgresse his Righteous Law, by breaking his  
commands.

## The eighth Persecution.

IN the year 259 did the eighth persecution  
arise under the Emperour Valerianus, who  
put forth a Proclamation against the Christians,  
wherein he forbad their Meettings, and when  
this Proclamation or order was not observed,

The Heathens converted by the Christians.

then did there follow a great persecution of the Christians, in which there was very many put to death, and some were bannished, and they converted of the Heathen in the place to which they were bannished, but the Emperour under whom the Christians thus suffered, did not goe unreproved, for his crueltie, for he was taken prisoner by the King of Persia, who made use of him for a foot stoole when he got up upon his horse &c.

**NOTA.** *Hath it not happened so in England that by the Kings Proclamation the meetings of the true Christians have been forbidden? And when that they observed the Kings Proclamation no more then the Antient Christians observed the Emperours, hath not a great persecution followed? have not many of the prisons been filled with them, partly because they could not SWEAR, and partly because they continued their MEET-*

*Tertul.*

*Apol.*

*pag. 19.*

The Christians Religion was forbidden by the Lawes.

*INGS, when they were forbidden by the Kings Proclamation, as the Religion of the Christians was forbidden by the Lawes of the Heathen, and therefore did the Heathen with much vigour pronounce these words unto the Christians; Your Religion is Forbidden by the Lawes &c. And did not Anti-christians the like, when they*

*abused*

chused them in their meetings and broke them up with much violence, did they not also pronounce these words with much Rigour, Your Meetings are forbidden by the Kings Proclamation &c.

And forasmuch as the true Christians now have chused rather to suffer bonds and imprisonments, yea the spoiling of their goods and what not? then they would renounce the faith, deny their Religion, or forsake the Assembling of themselves together, it doth therefore appear that the same mind is found in them now, which was heretofore in the Antient Christians, who chused rather to suffer the losse of their lives, then to forsake him, for whose cause they suffered; yet we see their persecutors did not always goe unreproved; oh! that other Kings Princes and Magistrates would take warning from that which happened to these persecuting Emperours.

## The ninth persecution.

IN the year 273 did the ninth persecution arise under the Emperour Aurelianus, but this persecution was not so great as the other, because he was cutt off by death soon after he had determined the same; yet in this persecution was Felix the Bishop of Rome put to death, with severall other here and there in divers places.

NOTA.

Oftē doth the Lord frustate the purposes, and Determinations of such as conspire mischief against his people, yea have we not seen sundry powers overturned in England, and Parliaments broken up, and Counsell (if not Committees also) shattered to pieces, when they have bene determined to doe wickedly? so that sometime they have not had power to bring that forth which they had conceived and brought to the birth, so mightily hath the Lord confounded their conspiracies & brought their devices to nought, and this the true Christians have concluded to be the Lords doing, which they have beheld, and which thing hath bene indeed marvelous in their eyes.

## The tenth persecution.

IN the year 302 begun the tenth persecution, which was so great, that it exceeded all that had bene before it, not only in crueltie, but in continuance, for it continued 12 yeares, EUSEBIUS (who lived at that time) writes of it at larg in his Ecclesiasticall Historie; saying, it was occasioned through the freedome of the Christians, who were come in to great reputation and were put in places of office to Rule in Countreyes  
and



*The true Christians partition.* 169

and Cities, but through their prosperitie and voluptuousnesse, brotherly Love came to decrease, haughtynesse and pride gott up, and in stead of the worshippe of God, an insolent authoritie begun to get up in the Church of the Christians; And at that time the Emperour *Diocletianus* gave forth a *Proclamation*, wherein he commanded that all the Christian Churches should be pulled downe, and the *holy scriptures* burned, and that the Christians should be turned out of their places, with other such like things.

After that there came another *Order* that they should cause the chiefe of the Church to offer unto *Idolls*, or else they were to be put to death; then did they begin to rack, torture, and put to death such as resisted, and some were constrained to offer.

This persecution begun as a little sparke, but it spread over the whole Church, and the persecution was so hot and great that the persecutors themselves were troubled if not wearied; In *Syria* there was so many of the Christians in hold that *their prisons were filled with them*, and with joy they went unbound to their death.

*Eusebius* writes how that many of the Christians had their eares cutt of, and their noses slitt, and other of their members were cut of also, but they who caused it to be thus done unto the Christians, did not escape the hand

Baron.  
An. 3. 16  
num. 1.  
Chyon.  
fol. 180.  
Euseb.  
Lib. 8.  
ch. 18.  
Euseb.  
l. 9. c. 10

of the Lord, For Diocletianus who had en-  
devoured to root out the name of Christians,  
did neverthelesse see in his old age that the  
Christians flourished, at vvhich he vvas trou-  
bled and killed himselfe; and Maximianus  
another persecutor, vvas terribly perplexed  
vvith paine in his bowvells and other misery  
vvhich came upon him, the hand of the Lord  
vvvas heavy upon others, vvho had persecuted  
the Christians, yea and some vvas made to  
confesse that they had deserved the judgement  
from the hand of the Lord.

NOTA. *As the Christians were then much pre-  
judiced by their external prosperitie, and  
preferment, so have many thousands been-  
since: And (its like) the most of the Sects  
that are yet in being among the Christians  
may experience something of this, (to witt)  
that their great externall libertie, and pro-  
speritie in the flesh, with their promotion and  
preferment in the world hath bene a great  
snare unto them, as it was unto the Antient  
Christians, who afterwards felt the chastiz-  
ing hand of the Lord, and if all wanton  
persecuting Christians in EUROPE and all  
the world over felt the same, it might (I  
am perswaded) be good for the humbling of  
them,*

then ever the Lord exalted them; and so are become haughtie and insolent, the brotherly love being extinguished, and so have set up an usurpation of authority in matters of Religion, concerning the Worship of God: But oh will not the Lord visite for these things, will he not avenge his soul of such Hypocriticall Anti-christians, who are now found persecuting and shamefully intreating the Lambs of God, with whom in those latter dayes prisons have been filled, and some of them have had of their eares cut of, and the lives of others have been taken away, and that by professing [but persecuting] Christians who have run on in their blind zeal in persecuting the Innocent and harmelesse Christians; And sometime the remakeable hand of the Lord hath been upon their persecutors, though others have not laid it to heart, yet they that have felt it, have mourned under it, and therefore true is that saying:

*Qui ante non cavet, post dolebit.*

## The eleventh Persec.

**I**N the year 316 did the eleventh persecution of the Christians arise, under the Emperour Licinius; who formerly had bene inclining to the

the Christians and a favourer of them, yet afterwards did he imitate the wickednesse and impietic of other *Tyrants*, for he by his injunctions gave commandment, that no charitie should be extended to the Christians, for they that shewed them favour were to bee punished like the rest. In this persecution the bodies of some were cut in small pieces and throwne into the sea for to feed the fish: And the flattering Presidents to gratifie this Tyrant tormented such as had done no evill, even as if they had been murtherers, but when the Emperour *Constantine* could bear his wickednesse no longer, he made warre with him and overcame him, then did this persecution cease, by whose meanes also the Christians lived in

*Socra. 1.* externall peace and tranquillitie, but after  
*l. ch. 2.* this peace there ensued warres and deadly hatred among the Christians themselves.

*NOTA.* *Many were the tribulations of the antient Christians, during the time of these persecutions whereof I write, howbeit it is very like that then true brotherly love abounded among them, and that they had a perfect fellow feeling of one anothers sufferings, for their hearts was bound up in the bond of love, while they were kept in the unitie of the faith, and exercised together in the fellowship of the suffering of the Gospell: But when these*  
 profit-

profitable Chastizments ceased, and that they who succeeded in the places of those persecutors became the great friends and favourers of the Christians, so that they thereby came to enjoy externall peace, ease in the flesh, and libertie in the outward: how soon then did they entertaine prejudice and evill surmizing one against another, how then did they begin to rend and teare one another, and that often about their BISHOPRICKS, and BENEFICES? how then did they run into Sects, heapes, and partyes, and how did they weary the Emperour [their speciall Friend] with their complaints one against another, and with the perpetuall strife, and division that superabounded among them? To demonstrate these things at large, would require a greater volume then I intend to make at this time; and perticularly to prescribe them would aske more time then at present I have to spend about this matter, yet thus much I may avouch or boldly affirme, that in those dayes many evils crept in among Christians, which unto this day could not bee totally excluded root and branch: And about that very time when the Church was thought to flourish most of all, did many

How, and when evill crept in among the Christians.

bar-

*hurifull weeds and degenerate plants tooke rooting, which have much more thriven and growne among the Anti-christians, then the seed of the Kingdom, which seed hath been so overgrowne and overtopt, that, that little which yet thereof remaines, is as hard to be found now in the Children of Men,*  
*as faith will be to be found upon the earth at the coming of the son of man.*

*Luke.*  
*18. 8.*

## The twelfth Persecution.

**I**N the year 362 did the twelfth persecution arise under the Emperour *Julianus the Apostate* (i. e. one that revolted from true Religion) who had bene accounted a Christian, but was an *hypocritiall dissembler*, and counterfeited a *monkish life*, who being sent into *France* by the Emperour to make warre with the *Barbarians*, and obtaining some notable victories was afterwards Proclaimed Emperour by the souldiers, and then did he set wide open the *Temples and Idoll groves*, and sacrificed to pictures and intituled himself an *high priest*.

Then the *Pagans* at *Alexandria* stomaked the Christians, and that the more, because they went about to disclose unto the world the *Pagans pictures*, to the end their fond Ceremonies might be derided of all men; whereupon they  
 boyled

*The true Christians periton.* 175

boyled within themselves for anger, and tooke what first came to their hands, set upon them, and slew of them every kind of way, so that some were run through with swords some others brained with clubs, other some stoned to death, some strangled with Halters about their neckes; In the end (as commonly it falleth out in such hurly-burlyes) they held not their hands from their dearest friends, for one brother sought the other brothers life, one friend fell upon another, yea the parents put their children to death, and to be short, the one cut the others throat. Socrat. l. 3. c. 2.

Moreover the Emperour Iulianus gave out a Proclamation, that such as would not renounce the Christian faith should warrefarre no longer in the Emperour's Palace, Likewise that all „ should prepare themselves to sacrifice, and that no „ Christian should bear office in the Common wealth; „ For their Law (saith hee) forbiddeth the use „ of the sword unto such as deserved death, and „ therefore they are not fitt to be Magistrates. ch. 11:

Afterwards he devised a certaine slight to wring money from the Christians, for he set a great fine upon the heads of such as would not Sacrifice, and the Tax was very grievous and duly demanded of the Christians; Then did the Heathen insult over the Christians, and the Governours of Provinces, supposing now that it was high tyde for them under colour of the Emperour's Religion to make up their bagges, vexed the Christians farre sorer then the Empe- ch. 12.

*your Proclamation bore them out, demanded greater tax then they were seld at, and some time tormented their bodies.*

*The Emperour understanding of their doings winked at them, and answered the Christians, which complained unto him in this sort, it is  
 „ your part when yoy have injuries offered unto you,  
 „ to take the same patiently, for so your God commanded you.*

*The Emperour made a Law that the Christians should not be trained up in prophane Literature ( i. e. learning, or cunning, Grammar writing ) for (saith he) seeing they have the gift of utterance so readily, they shall easily be able to overthrow the quirks of Logick wherewith the Gentils (i.e. Heathen) do uphold their Doctrine &c.*

NOTA. *As this Apostatized Emperour JULIANUS exceeded many of his predecessors in subtiltie and wickednesse, even so have many Apostatized professing Christians, exceeded the common sort of ignorant people in hypocrisie and craftynesse, in deceit and spirituall wickednesse, so that the sufferings of the true Christians have bene very great under such, as they were, under this Emperour JULIANUS, and as theirs are at this present; whose sufferings are augmented oftentimes through the Covetownesse and Crueltie of inferior Magistrates,*



istrates, whose wickednesse now is not only winked and connived at, but tollerated and Countenanced by their Superiors; hath not this bene appearent enough at sundry times in ENGLAND, where the chiefe Officers have bene privy to the unjust and illegall proceedings of their under officers, and yet they have passed it by, as if it had not been worthy of reprove, in the meane time the innocent, harmelesse and true Christians, they have suffered the spoiling of their goods, and that because they would not swear, nor pay tithe to an hireling priest, nor be conformable to the Nationall way of worships for conscience sake, no more then the Antient Christians could sacrifice, or uphold the worships of the Heathenish Gods, for the refuseing of which they suffered as before mentioned, but it was indeed by and under the Heathen, who did neither owne nor professe the Doctrine of Christ, like as the Anti-Christians doe, who in many things are found as much out of it, as the Heathen were, and so consequently rather in the practise of the Heathen, then in his doctrine, who said, love your enemies, blesse them that curse you, doe

good to them that hate you, and pray for them which despitefully use & persecute you. Math. 5. 44. *but this doctrine is little more regarded by some Anti-Christians, then by the Heathen themselves, whose manner was to uphold their doctrine by quirks of Logick, even as the priests doe now, for when they can not uphold their doctrine and maintaine their Religion by spirituell weapons, then will they betake themselves unto their quirks of Logick, and when they are insufficient for them, then do they ordinarily make their adresses unto them in Authoritie, for to crave their help & assistance but this was not the practise of the Antient Christians, neither is it the manner of the true Christians now, but the custome of the Antichristians, who are found in the practise of the Heathen.*

How the  
priests help  
themselves  
with the  
quirks of  
Logick as  
the heathen  
have done.

I have read, how that when the Nicene Counsell was sommoned, (which consisted of above three hundred Bishops, besides the priests, Deacons and others which were hard to be numbred) the Logicians buisied themselves, propounding against divers others certaine preambles of disputation, and when divers were there drawne to disputation, and allured as it were by baite; a Lay-man (that

is not one of the Clergie ) who was of a simple Socrat. and sincere mind, set himselfe against the Logi- Lib. 1. tians, and told them thus in plaine words, ch. 5.

That neither Christ nor his Apostles had delivered unto us the Art of Logick, neither vaine fallacies (i. e. craftie devises ) but an open and plaine mind to be preserved of us with faith and good workes, afterwards the Logicians quieted themselves and held with his sentence.

Christ nor his Apostles were not the Authors of Logick.

NOTA.

Thus we see that this Art of Logick ( in which the Heathens were very expert, and by the quirks of which they upheld their doctrine ) was not approved of by all the antient Christians, though it began to creep in among them when they apostatized, but by some it was testified against then, as it is now, by the true Christians, who are in the life and power of Godlynesse, which was before this sophisticall and deceitfull Art was, by the quirks of which, persecutors have upheld their doctrine, and by the quirks of it, persecutors do uphold their doctrine, but so did not Christ, nor his Apostles, nor the Antient suffering Christians, neither doe the true Christians now, who abide in the Light and doctrine of their Lord and Master, who is King of Kings, and Lord of Lords, blessed for evermore.

The Histories do relate that in these twelve persecutions which were against the Christian Church, the blood of about five hundred thousand was shed; And that among all these that Suffered, there was not one that by weapons revenged himselfe, but patience was their Armor, and thereby did they conquer the Severitie of the Emperours: *Relig. Vryk. Lib. I. fol. 198:*

**NOTA.** *Therefore such Christians now as suffer patiently for Righteousnesse sake, without resisting or revenging themselves by violence with carnall weapons, are rather found in the spirit and practise of the Antient Christians, then revengefull persecuting men, who are commonly called Christians, yet doe not only do wrong to their Breitheren and fellow-Creatures, but are also found revenging themselves of the wrong done unto them by others, contrary to the doctrine of the Apostle, and contrarie to the practise of the Antient Christians, in which doctrine and practise the true Christians are found.*

*Thus have I very briefly run through these 12 remarkable persecution's which were Sustained by the Antient-Christians under the Heathen.*

Here followeth a short Relation of  
*Some Persecution which was by some false  
 Christians after they were apostazied from the faith,  
 and patience, Love and long suffering, which the  
 true Christians retained while they abode in the  
 doctrine of their Lord and Master.*

**T**HE first persecuting Christians were  
 called *Arians* from one *Arius* a priest at  
*Alexandria*, a man very skilfull in the  
 subtilties of sophisticall Logick, who reason-  
 ed thus, saying; If the Father begat the son, then *Socr.*  
 had the son which was begotten a beginning of Essence; *Lib. 1.*  
 hereby it is manifest (said hee) that there was a *ch. 3.*  
 time when the son was not, and the consequent to  
 follow necessarily that he had his Essence of nothing.  
 When he had with this strang kind of doctrine  
 concluded and laid downe this position, he  
 provoked many to reason hereof, so that of  
 a smale spark a great fire was kindled; And for  
 the debating of this, with a contraversie  
 that was in the Church about the feast of  
 Easter, was the *Nicene Counsell* sommoned;  
 And when the *Arians* had got the Emperour  
 on their sides, then did they set up themselves  
 and did boast of the Emperours Religion, and by  
 force of Armes did they install (i. e. consecrate)  
 one *Lucius* an Arian in the Bishoprick at *Alex-*  
*andria;*

A persecu-  
 ting Bishop  
 installed by  
 force of  
 Armes.

182 *Suffering and Persecution*

*andria*; And they laid hands on Peter that before was Bishop and clapt him in prison, and the rest of the Clergie they banished, some unto one place, & some unto another; And horrible acts was committed afterwards against such as inhabited the rest of Egypt, by imprisoning of some, tormenting of others, exiling (i. e. banishing) of the rest; then did the world begin to favour the *Arians* much, and after the Emperours Edict (i. e. Ordinance or Proclamation) was proclaimed, the houses of the Righteous in the Desert were spoiled, overthrowne and cruelly beaten to the ground: the Armed souldiers set upon the silly and unarmed people, (who striched not out a hand for their owne defence) and slew them miserably, the History saith, that the manner of the slaughter was so lamentable, that it cannot sufficiently be manifested unto the world.

The Ancient Christians defended not themselves

And when the Emperour *Valens* had by Law ordained that persecution should be raised against all that maintained the faith of one substance, then was many brought before the barre many clapt up in prison, others diversly tormented, for they vexed them with sundry punishment which led a peaceable and quiet life, and many of them were set a naught, scourged, spoyled of their Rayment, fettered in prison, crushed with stones beheaded with bloody swords, shut up in the Desert couered with sheep and goats shins, destitute of aid and succour, grievously afflicted, wonderfully trou-  
ble

The calamitie of the faithfull.

*The true Christians perdition.* 183

filled with the Adversarie, many wandred in deserts  
and dangerous wayes, they hid themselves in moun-  
taines, in denns, in caves and hollow Rock's; these  
afflictions they suffered for their faith, and for their  
worke; After that these notable men through  
their invincible patience and sufferance had  
overcome the sundry and manifold torments:  
Lucius (that persecuting Bishop) perswaded  
the Captaine to exile the Fathers and Ringlead-  
ers of these Religions men, and they were  
banished into an Iland, where there was not  
a Christian, yet it is said that they converted  
both priest and people unto the Christian  
faith.

*Socra.*

*Lib. 4.*

*ch. 19.*

When the world favoured the *Arians* in this  
sort, they set up themselves, they crowed  
insolently over the *Christians*, they scourged,  
imprisoned, and laid upon them all the  
grievous & intollerable burthens they could devise;  
The true Christians being thus oppressed with  
extreame dealing went unto the Emperour,  
besought of him, that if not altogether yet at  
least wise, he would ease them of some parts  
of their troubles; but he was their deadly foe  
and the cause of their calamitie; for when  
eightie of the *Clergie* were sent in the name of  
all the rest to him, to open their grise unto  
him, and they certified unto him the injuries,  
which they sustained at the hands of the *Arians*:  
although he was very much incensed a-  
gainst them, yet concealed he his displeasure

The cruel-  
tie of false  
Christians.

The Empe-  
rours hy-  
pocrisie.

untill that privily he had commanded his *lieutenant* to lay them in hold, and to punish them with death; And then he made them believe that he would banish them the Country, which they seemed to take in good part, and they going aboard and takeing shipping, as if they were to be conveyed into forraine & farre Countreyes; but the *Lieutenant* charged the *Marriners* that when they came in the maine sea, they should set the ship on fire, so that dycing in that sort they should have none to bury them, and so they did, and in the end the ship with the Christians that were in her were consumed to ashes, but it is reported that this horrible Act was not long after revenged, for immediatly the Land was plagued with a sore and lamentable famine.

Again there was a certaine man called *Moses*, who led in the desert the monasticall (*i. e. solitary or comfortlesse*) trade of life, but for his zeale, faith and godlinesse, and for the strang miracles wrought by him, he was famous among all men; And a certaine Queen called *Maria*, required of the Romans this *Moses* to bee her Bishop. *Moses* therefore was taken from the *wildernes*, & sent to *Alexandria* for *ORDERS*, and when *Moses* was come in the presence of *Lucius* the persecuting Bishop before mentioned, herefused to receive *ORDERS* at his hands, reasoning with him in this sort: I thinke my selfe unworthy of the priestly order; yet if

Socra.  
Lib. 4.  
ch. 29.



if it be for the profit of the Common-wealth that I be  
called unto the function, truly thou Lucius shalt never  
lay hand upon my head, for thy right hand is imbrued  
with slaughter and bloodshed. Then Lucius said  
again that it became him not so contumaciously  
to revile him, but rather to learn of him the  
precepts of Christian Religion; Moses answered,  
I am not come novv to reason of matters of Religion,  
but sure I am of this, that thy horrible practises a-  
gainst the brethren, prove thee to bee altogether  
void of the true principles of Christian Religion; for  
the true Christian striketh no man, fighteth vvith noe  
man: for the servant of God should bee noe fighter:  
But thy deeds in exileing of some, throwing of  
others to wild beasts, burning of some others, doe  
cry out against thee: yet are vve surer of the things  
vve see vvith our eyes, then of these vve hear  
vvith our eares: This happened in the year  
of our Lord 272: In which time it came to  
passe that the Meetings of the Christians were for-  
bidden: And upon a certaine time there was  
a vvoman that went very zealously with her  
child towards the meeting of the Christians,  
and being asked of the Judge whither she was  
going, she replyed and said, to the Meeting  
of the Christians, to die there a martyr vvith this  
child: with which Answer the Judge vvas soe  
smitten that he ceased persecuting.

Ruffin.  
Lib. 11.  
ch. 8.

The zeale  
and bold-  
nes of a  
Christian  
woman.

In the 1035 did Berengarius vvith the Bishop  
Bruno in France begin to teach against Infants  
Baptizme, & Transubstantiation (i. e. a changing

Bar. An.  
1050.  
nu. 1.

of one substance into another), as the papists imagine the bread & wine to be changed into the body of Christ, through, or after consecration) which doctrine begun presently to spread it selfe through France and Germany; against which Pope Leo IX. held two Synods in the year 1050. one at Rome & another at Verde, in which the the opinion of these two were Condemned.

Bar. An.  
1116.  
num. 6.

In the year 1126 did Peter de Braxius teach against Infants Baptisme, Transubstantiation, praying for the dead & such like things, which he preached near upon twenty yeares, and finally because of this doctrine, was he burned: for then was the P O P E begun to follow the foot steps of the Arrians, in persecuteing men to death for their RELIGION, though it was not the practise of the Apostles.

Bar. An.  
1145.  
num. 3.  
Anno.  
1148.  
nu. 11.

In the year 1139 did Arnaldus teach against Infants Baptisme, Transubstantiation and other things, but the Pope Innocentius the second, commanded him to be Silent, fearing lest he should spread this doctrine much; There was one Peter Abailardus of the same oppinion: And to this opinion many of Clergy were brought, insomuch that three Popes had enough to doe, one after another, to reduce them to their Superstition: Afterwards this Abailardus was apprehended and burned to ashes in Rome.

Moreover there arose some who suffered themselves to be called Apostolicall, because they said they walked in the footsteps of the Apostles:

Apostles: They rejected Infants baptisme, the  
 purgatory, praying for the dead, and calling upon  
 the saints with other of the Romish Ceremonies,  
 they also rejected the priests that led a sinfull life;  
 These were called unlearned, BLOCKISH  
 CLOWNES.

In the year 1176, There was a people raised  
 up in the province of Albi in France., whose  
 opinion was (as Baronius writs) that Infants  
 Baptisme was not necessary to saluation; That an  
 unworthy sinfull priest, could not administer the  
 sacrament, that none should be Bishops except  
 they were unreprouable, that men should build  
 no Churches to the honour of God, nor to the honour  
 of the saints, and that it was unlawfull to swear,  
 neither would they receive the Doctours interpre- Bar. An.  
 tations. These people (saith Baron:) were 1310.  
 taken into the protection of some Princes and nu. 3.  
 Rulers, against whom the P O P E made warre  
 because they would not persecute them, & The Popes  
 expell them out of their Country. Cruellie.

In the year 1178. The King of France and  
 the King of England, observing how these people  
 did dayly increase; They concluded together  
 per force of Armes to expell them out of their  
 coasts; but changing their mind, they first  
 laboured to convert them by the Clergy:  
 And to that end was there many Bishops and  
 learned men sent to convert these (whom they  
 judged to be hereticks) by their Sermons:  
 but withall they sent severall men with their  
 Clergy

Clergy: that in case they with their *Sermons*,  
 „ *reasons & Arguments* could not overcome them,  
 „ that then the other should fall upon them &  
 drive them out. And when the Bishops with  
 their *Train* were come to the city *Toulous*,  
 where the aforesaid people were; They  
 ingaged the citizens by an *oath* to discover the  
 they knew to be of this people. And among  
 the rest there was one *Peter Moranus* discove-  
 red, and being examined he made a confession  
 of his faith freely, and therefore was he pre-  
 sently condemned for a *Heretike*, and all his  
 goods were *Confiscated*, with his sumptuous  
 house in which he had *bolden Meetinges*, and  
 part of it was demolished: But this faithlesse  
*Peter* when he saw this *storme*, begun to fear &  
 begun to be sorrowfull seemingly, & begged  
 forgivenesse; And it was granted him with  
 this condition, that one *Bishop* with Another  
 man should whip him, he going naked & bare  
 foot towards the Church, and that *three yeares*  
 long he must go *Pilgrimage* to *Ierusalem*,  
 (vvhich then vvas become a fashion among  
 the Apostazed Christians) and vvhhen the  
 three yeares vvere expired, he vvas to have his  
*Confiscated Goods* againe.

Bar. An.

1178.

nn. 3.4.

The simple  
 harmed by  
 an evill  
 example,  
 yet they  
 would not  
 Swear.

Nowv others of the aforesaid people obser-  
 ving this, begun some vvhhat to fear and some  
 seemed to *recant*, but vvhhen there vvas an  
*oath* required of them, they refused to take it,  
 whereupon they vvere rejected as *hereticks*  
 and

and afterwards were baniſhed: And it was commanded that all the *Catholickes* ſhould ſhun them; and that all *Princes* ſhould expell them out of their *Countrys*.

In the year 1199 the aforeſaid people began to bee diſperſed in many *Cities* and *Countrys*, and their doctrine began to ſpread exceedingly yea through the moſt part of *Europe*; That the *Popes* with the aſſiſtance of the *Princes* and ſecular powers, had enough to doe to root out the ſame, Firſt they endeavoured by diſputing and afterwards by baniſhment, and laſtly by all manner of tortouring, burning hanging & cruell bloodſhedding, ſo that the whole world ſeemed to bee as in an uproare: And this was all about Religion.

When that the *Chriſtians* had gotten the power into their owne hands (I meane the ſecular or earthly power) then did they by that power perſecute as they had bene perſecuted, Compell, as they had bene Compelled, and putt men to death about their Religion, as their Brethren had bene put to death for their Religion; And with this thing the *Church of Rome* hath not only corrupted herſelfe, but the moſt of the *SECTs* that have come out of her, when they gott the carnall *Sword* in their hands, then did they endeavour to defend their *Seſt*, their Religion, their *VVorſhippe*, and their *Discipline* with that *Sword*, which may kill the body, but cannot ſlay nor deſtroy the

*Spirituell*

How the  
faſe Chriſ-  
tians be-  
haved  
themſelves  
after they  
had got the  
carnall  
ſword in  
their hands

*Spirituall wickednesse* in the body, which at the day abounds among *Antichristians*, who are yet persecuting about worships, faith, Religion and things of this Nature, as their forefathers the *Arrians* did; in whose steps most of the professors have bene found, who wrestle with flesh and blood; And when that the *Clergie* could not prevaile with their Originals with their *Philosophy*, with their quircks of *Logicke*, nor with their strong reasons and Arguments, then were they to have the helpe of the *Civil Magistrate*, unto whom they have cryed for help, as the *Jewes* did unto the men of *Israel*, and often have they combined together for to kill & destroy, that which god had made alive, yea and to extinguish that which he had kindled, as appears from what I have rehearsed; And the same *Spirit of enmity* (which hath bene in the world since the beginning) hath appeared often, against the worke of god and his Instruments, as it now hath appeared against the true *Christian-Quakers*, vvhich are found in the footsteps of the suffering (but not of the persecuting) *Christians*.

I might here ad very much concerning the terrible and tedious persecution in *Germany* and in the *Low-Countrys* vvhich begun in the year 1524. And continued untill the year 1641. About the beginning of which, the *Emperour* put forth a *Proclamation*, wherein it was contained, That all such as were found stained or polluted,

„luted vvith the cursed sect of Anabaptisme  
„(for so he called it) of vvhat state or condi-  
„tion soever they vv ere, their adhærents and  
„compliances, vv ere to forfeit both their  
„lives and estates, and vv ere to be brought to  
„the utmost punishment vvithout any delay,  
„especially those that continued constant, and  
„that had baptized any; likewise they that  
„had the name of Prophets, Apostles, or Bis-  
„hops, they vv ere to be burned: And all  
„other sorts of people that vv ere baptized, or  
„had entertained any of the aforesaid Anabap-  
„tists, though they renounced that opinion &  
„were truly sorry for what they had done, yee  
„were they to be drowned: And for the better  
„manifesting of the W E D E R D O O P E R S the  
„Emperour expressely commanded all his  
„subjects, that they manifested the same to  
„the Officers of the place where they lived, or  
„where they were found: And if any knew of  
„them, & did not manifest the same to the  
„Officer, or Officers of the place, such were  
„to be punished, as Favourers of, compliers  
„with, and adhærents too the aforesaid S E C T:  
„And such as did discover the same, were to  
„have the third part of the partyes confiscated  
„goods.

„Moreover he forbad all his subjects, to  
„require or further any mercy, favour or for-  
„givenesse, for the aforesaid Wederdoopers,  
„or Anabaptists, or to occasion request, or  
„shew

„ shew any petition on their behalfe in paine  
 „ of being arbitrarily punished ; forasmuch as  
 „ he would not allow that any of the aforesaid  
 „ people ( because of their wicked opinion as  
 „ he called it ) should be received into mercy  
 „ or favour, but they should be severely pun-  
 „ ished, to be made examples to the rest,  
 „ without any dissimulation, favour, or delay .  
 „ This was given out at Brussel & printed the  
 „ 10 day of July ( so called ) Anno 1535.

When this same came to be proclaimed, most terrible persecution did fellow, and great havoc was made of these people, The cruelty of their persecutors towards them, the severity of their punishments, by terrible tortours and sad imprisonments, with the sundry sorts of cruell deaths which they suffered in this sore persecution, would be to tedious for mee now to rehearse perticularly, together with the reproach of the wicked, the threatening of Tyrants, how they would not fly when they were apprehended, though sometimes they had opportunity, how they were hindred from praying at the time of execution, how the Rulers were divided among themselves concerning them, and sometimes the wrath of the furious Magistrates was mitigated, and they brought to a sence of the suffering sufferers, & laid downe their Commissions, comforted the sufferers and prayed for forgiveness: And likewise how the sufferers were prevented from speaking



speaking, sometimes with bridles, sometimes with halles in their mouthes, and sometimes with cordes or ropes, sometimes by drums, sometimes having their tongue bound, with other inhumane devices; And what Iudgement fell upon their persecutors, these things to demonstrate at larg (I say) would require a farre greater volume, then I am now determined to publish; and them to Compose, translate, & transcribe, would aske more time then I can now well spare, having the vveight, of a vveigher service vpon mee; Yet for the Readers better satisfaction, I shall here rehearse vvhath articles vvere charged against one of them with a hint of the manner of this suffering whereby he may the better Judge how & for what the rest suffered.

### First Article.

That he and his adherents had done Contrary to the Emperours Proclamation.

2. That he had taught and believed, that the Sacrament was not the body and blood of Christ.

3. That he had taught and believed, that Infants baptisme was not profitable to salvation.

4. That he had rejected the Sacrament of anoynting with oyle.

5. That he had rejected and despised Mary the Mother of God.

6. That he had said, that men should not swear

to, or before the Magistrate.

7. That he had begun a new and an unheard of Custom of the Lords supper, laying bread and wine in a platter, and hath eaten the same.

8. That he was gone out of the order, and had taken a wife.

9. That he had said; If the Turke came into the Country he would not resist him, and that if it were lawfull to fight, he would rather draw a sword against the Christians then against the Turkes.

These were the Articles that were drawne up against him, which were looked upon as hainous things against their holy faith, and their Mother the holy Church, (as they called it) and especially the last of the nine; concerning which he gave them this reason, saying; **Den Turck is een rechten Turck/ ende en weet van dat Christen Belooft niet/ ende is een Turck nae den vleesche: Maer ghy wilt Christenen zijn / ende beroemt u Christi/ maer ghy vervolght de vrome Getuygen Christi/ ende zijt Turcken na den Geest.** which by interpretation is, *The Turke is a right Turke, and knoweth nothing of the Christian faith, and so is a Turke according to the flesh; but you will be Christians, and you will glory of Christ, and yet persecute the honest or faithfull witnesses of Christ, and so are spiritually Turkes.*

Afterwards the Magistrates laughing at his answer & reason, cast their heads together, and

and the Recorder spoke to him; saying, yea; thou Infamous, devill & Monk; should men dispute with thee; yea the hangman shall dispute with thee beleive me that. Michiel Sadler (for so he was called) said, what the Lord will, that shall come to passe. Recorder, thou devillish heretick I tell thee, that if there were not a hangman, I would hang thee my selfe, and thinke that I did God good service thereby: after other words that passed betwixt them there was one that stood by M. S. & drew out a sword that lay upon the Table, saying, to M: with this shall men dispute with thee; when some asked him, why he did not continue a Lord in the Cloyster: he answered & said, that according to the flesh he was a Lord, but (said he) it is better to be thus: after these things had passed his sentence was read, which was to this purpose, That he should be delivered over to the hangman, and that he should cut out his Tongue, and that afterwards he should be cast upon a waggon; And that his flesh should be twice torne with hott glowing Tonges, and that afterwards he should be brought without the port, and there tortured, and afterwards as a heresick burned to ashes. Thus it was done to him, & so was he Martyred, his brethren were executed with the sword, his wife & sisters were drowned, Anno 1527. And these were the fruits of the false Christians, who were become as cruell persecutors, as the Jews and heathen had bene of the true Christians;

196 *What the Papists once alledged.*

which thing I determined to manifest according to what I have in part done, through the help and assistance of him that put it into my heart to undertake this matter.

*The people that suffered in this persecution were upbraided with Ian van Leyden, his consorts, and that bloody & ambitious Insurrection which happened at MUNSTER, even as the Christian-Quakers have bene upbraided with that unfortunate & unhappy Insurrection, vvhich of late happened through vvilfull men at London.*

NOTE. The Baptists themselves doe confesse that they are very much fallen and degenerated from that state and condition, in which they were, that then suffered Martyrdome.

*How the Papists once cryed out against forcing of Conscience: How Calvin was against it, and for it: How Luther and they that owned him were intreated, when they renounced Poperie; And when the Protestants begun to persecute.*

THE Papists themselves (who have been the greatest persecutors of any that ever professed Christianitie) when they were much conquered in the Low-countrys and came to be persecuted by such as they had persecuted; then they themselves cryed out against forcing of conscience as an unfitting thing, and then could they say also, that the conscience ought to be free, &c. this appears by their Remonstrations,

*And how the Protestants degenerated* 197  
strations, Requests, and Apologies; vide Merck-  
teyck. pag. 126.

Calvin, *Swinglius*, and others before they  
had gotten the power in their hands, they car-  
ried themselves meeke and lowly, and con-  
demned persecutors, but when they were be-  
come strong and mighty, then did they glory  
in their magnificence, and begun to beate  
their fellow creatures: yet when Calvin vvas  
persecuted himselve, he blamed such as sought  
to compell others to believe by corporall pu-  
nishmenrs; But aftervvard he himselve taught  
that *Heretikes* might be punished with the  
sword; Merck-teyck. pag. 151, 153.

Calvin's  
Apostasie.

When *Luther* renounced Poperie, then was  
he looked upon as a Devill in mans-shape, and  
as a VETERATOR (i. e. an old experienced craf-  
tie deceiver, or a subtile Knave) yea as a wicked  
shamlesse man that bewitched people; And  
the *Lutherans* were looked upon in the generall  
for the shamefullest people that were to be  
found upon the earth, and not worthy that  
the sun should shine upon them, and in those  
dayes people were to burn them for *Heretikes*,  
without shewing them mercy. Bond. hist. lib. 40.  
f. 449.

How Lu-  
ther and  
his adha-  
rents were  
seviled.

Afterwards when they were growne migh-  
tie, then they contended with others about  
Religion, and run out in bitter scoulding,  
blaspheming, partiall judgement and condem-  
ning others that came out of Poperie, so well

And what  
spirit they  
were of.

198 *Protestants divided into Sects:*  
as the *Papists*, and that not only in their *Pulpits*, but also with their *Libells*.

Likewise in the *Low-countries* the *Reformed-Remonstrants* scolded at, and reviled the *Contra-Remonstrants*; notwithstanding the *Proclamation* of the *Lords*, the *Remonstrants* were cryed out against as *Pelagians*, *Solinians*, &c. yea as *Papists*, *Traytors*, and enemies of the *Country*. *Acerba fratrum bella*. *Prov.* 18, 19.

As for the *Arminians*, they were accused for bringing in *Atheisme*, (*i. e. the damnable opinion of the Atheists*) for being *Hereticks*, yea more hurtfull and more dangerous then the *Arrians*, *Macedonians*, and other sects, and it was said of them that they damned themselves before *God*, with all that heard them.

And upon a certaine time, when the priests were met together at *Harlem* they desired for the defence of their *Religion*, that the *Proclamation* against the *Arminians* might be renewed, published and put in execution. Thus the priests manifested the same evill spirit of persecution to be in their hearts, which was in the *Papists*, whom they pretended to renounce in words, yet they retained their envious spirit, which could bear others no more that differed from them, then the *Papists* could bear them.

Protestants  
degeneration.

The *Histories* do shew how that after the *Protestant Church*, had been about ten years, then did they put forth a *Proclamation* against the

the WEDERDOOPERS (i. e. such as were baptiz-  
ed againe, or Anabaptists as they are commonly  
called in England) wherein they commanded all  
the inhabitants of the Land, to discover unto  
their Officers the WEDERDOOPERS, to  
prevent their multiplying, (it is said) they  
were determined to put them to death, with  
their adherents, according to their Lawes, &c.  
*Merck-tryck. pag. 154.*

*Thus it appeares from what I have here  
briefely Instanced, that the Protestants sowell  
as the PAPISTS have been out of the right  
way, and that they have run in the way of  
the persecuting JEWS, persecuting Gentiles,  
& persecuting ARRIANS; who are said to be  
the first that persecuted under the name of  
Christians; but since many SECTS have  
followed their pernicious wayes, rather then  
the practise of the antient Christians, who  
stretched not forth a hand in their owne de-  
fence (as it is said) when they were persecu-  
ted, but both Papists, Lutherans, Calvinists  
(otherwise Presbyterians) Arminians, In-  
dependants, and many of the WEDERDOO-  
PERS have shewed themselves to be of  
another spirit since they degenerated from  
that glory and power; Love. and Life,  
meeknesse & long suffering, patience and*

partie, which abounded among the antient Christians in the primitive Church, unto which the eternall God hath againe restored a Remnant, who at this time suffer, as the manner of their fellow citizens hath bene who are gone before. And such as are now found in the life & power of the Truth, they are at this day judged by Papists, by Lutherans, by Arminians, by Presbyterians, by Independents and Baptists, &c. as the Lutherans, and others were, when they renounced Poperie; And the Sects now, that are among the Protestants, are as apt to hate and cast out their Bretheren from among them, when they come to walke in a more excellent way, then the rest of their Sect; as the Papists were, to persecute them that renounced Poperie; Therefore are the Protestants so wel degenerated as the Tapists; witnesse their daily practises.



# A CATALOGUE

*Of the Synods and Counsells, which  
were Summoned after the dayes of the APOSTLES;  
Also the CAUSE for which many of them were summoned;  
Together with a hint of what they DECREED  
Likewise shewing in what year Severall  
of them were held &c.*

**I**N Asia Sundry Synods were held, in which *Montanus* was excommunicated and his heresie condemned. *Euseb. Lib. 5. ch. 14.*

*Anno 193.*

There was a Synod held at *Rome* touching the time of the celebration of the feast of *Easter*, where *Victor* excommunicated all the Eastern Churches; *Euseb. Lib. 5. ch. 23.*

*Anno 195.*

There was five or six Synods held in sundry

parts of the world about the celebration of the feast of *Easter*, in which the Bishop or Pope of *Rome* had no more Authoritie then the other Bishoppes, he in his Citie and they in theirs were chiefe, and when he went about to challenge authoritie over the Eastern Churches, *Irenaeus* Bishop of *Lyons* in *France* sharply reprov'd him for it; *Euseb. Li. 5. c. 23.*

There was a Synod held at *Carthage*, which is said to have erred about the rebaptizing of Hereticks.

*Anno*

200 *Suffering and Persecution*  
partie, which abounded among the antient  
Christians in the primitive Church, unto  
which the eternall God hath againe restored a  
Remnant, who at this time suffer, as the  
manner of their fellow citizens hath bene  
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There was a Synod held at Carthage, which is said to have erred about the rebaptizing of Hereticks.

*Anno*

*Anno 287.*

There was a Counsell of 300 Bishops called together at *Sinveffa* where the Bishopp or Pope of Rome was condemned for denying Christ and sacrificing to Idolls. Therefore the Pope of Rome, hath erred, and may erre.

*Anno 311.*

There was a Counsell held at *Neocæsarea*, where among other things it was decreed, that none should be made Priest before he was thirtie yeares old.

*Constantine* called a Counsell to remove the dissention risen among the Bishops.

*Anno 330.*

A generall Counsell was called at *Nice* of three hundred and eighteen Bishoppes by *Constantinus Magnus*, where they condemned *Arrius*, debated the controversie about *Easter*, laid downe a forme of faith, &c.

*Silvester* called at Rome

284 Bishops in the presence of *Constantine*, where they laid downe Canons (*i. e. Lawes*) for the government of the Clergie.

*Anno 336.*

A Counsell held at *Elberis* in *Spaine* in the time of *Constantine*, decreed, that the usurer, should be excommunicated: that Tapers (*i. e. candles*) should not burne in the day time in Church yards; That Images should be banished the Church, that nothing should bee painted upon the wall to be worshipped, &c.

„ But are not usurers  
„ now admitted without  
„ any scruple to be members both of the Papist,  
„ & also of the Protestants  
„ Churches? and are not Images erected in their  
„ Massehouses, (which  
„ they call Churches) and  
„ many painted upon their

their walls, and in their  
 glasse windowes? the  
 vanitie and evill of  
 which this aforelaid  
 counsell saw, and there-  
 fore were they prohi-  
 bited then, though they  
 are practised and upheld  
 now, by the Aposta-  
 tized Christians.

## Anno 340.

The Counsell of *Gran-  
 gra* condemned the here-  
 ticall opinions of *Tusta-  
 chius*, and allowed the  
 marriage of priests.

A Counsell held at  
*Carthage*, decreed that  
 there should be no re-  
 baptizing, and that *Clergie-  
 men* should not meddle  
 with temporall affaires.

A Counsell of *Arrian*  
*Bishops* met at *Antioch*,  
 where they endeavoured  
 to abrogate (*i.e. to take  
 away, abolish, or disan-  
 null*) the *Nicene Creed*.

Thus like the builders of  
*Babell* were they devided,

for that which one Synod  
 decreed and set up; that did  
 another Synod abolish and  
 throw downe.

## Anno 350.

A Generall Counsell  
 was summoned at *Sardin*,  
 for the hearing of them  
 whom the *Arrians* had  
 exiled (*i.e. banished*); the  
 Counsell restored them;  
 and deposed (*i.e. put downe*)  
 their accusers, and con-  
 demned the *Arrians*, and  
 confirmed the *Nicene*  
*Creed*.

## Anno 355.

A Counsell of *Arrians*  
 held at *Serminum* scourged  
 among them *Osius*, and  
 made him subscribe unto  
*Atheisme*! (*i.e. the dam-  
 nable opinion of the Atheist*)

But the like was never  
 done by the Apostles, for  
 they never sought to bring  
 any from *Atheisme*, or to  
*Atheisme*, by scourging  
 but rather suffered them-  
 selves

*was to be scourged by the Jewes and Atheists.*

A generall Counsell was summoned to meet at *Millian*, where the East and west Churches *brawled* about *Athanasius* and dissolved the Counsel agreeing upon nothing.

The *Meletians* assembled at *Antioch*, where they laid downe the *Macedonians* opinion of the son of god, jump between the *Arians* and the true Christians, where they proved themselves *Neuters* (*i. e. an indifferent partie, not on the one side, nor the other.*

*Anno 368.*

A Counsell at *Laodicea* decreed that the laity, or common people should not chuse the priest: that *Lessons* should be read in the Church, between certaine *Psalmes*, and service should be morning and evening, that the *Gospell* should be read

with other scriptures on the Sunday; that *Lent* should be observed righteously without solemnizing the feasts of the Martyrs, and that *Christians* should not dance at *Bride houses* &c.

A Counsell was called at *Illytium* where the truth in the blessed *Trinitie* (*i. e. three joyned in one*) was confessed.

A Counsell held at *Valentia* in *France* decreed that priests should not marry.

The first Counsell held at *Toledo* in *Spaine*, decreed that priests should marry.

*Therefore one of those Counsells have erred, though the Papists say they could not erre.*

There was a Counsell held at *Chalcedon*, where *Chrysostome* was condemned: of spite, and for no other crime.

A Counsell was called at

at

at Cyprus, where through the spite of Theophilus Bishop of Alexandria the bookes of Origen were condemned.

The third Counsell held at Carthage decreed, that the Clergie in their yeares of discretion should either marry or vow chastitie, and that the chiefe Bishop should not be called Prince of the priests or highest priest, but only the Bishop of the chiefe See (i.e. Seat.)

„ If the Counsell erred  
 „ not in decreeing this  
 „ decree, the Popes have  
 „ erred since, who have  
 „ been called the Prince  
 „ of all the world, & hath  
 „ been said to have the  
 „ place of the everlasting  
 „ King upon the earth,  
 „ unto whom all power in  
 „ Heaven and earth was  
 „ given, & whom all na-  
 „ tions should serve &c.  
 „ therefore may the Pope  
 „ through arrogancie erre,

„ so well as Counsell  
 „ which have erred; so  
 „ that wee may conclude  
 „ that both Popes and  
 „ Counsell (which are  
 „ erred from the spirit)  
 „ are fallible and have  
 „ erred, as doth and may  
 „ more fully appear.

Anno 417.

A Counsel held at Hippo decreed that Bishops and priests should looke well to their Children, that the Head Bishop of the head See should not be called the chiefe priest, & that no Scripture should be read in the Church but Canonically (i.e. approved by exact Rule).

The Counsell held at Taurinum was held for the reformation of the Clergie, which then was corrupted; but since much more.

The Counsell of Marra condemned the Pelagians and Donatists and concluded

ded that Infants were to be baptized.

The Counsell of *Agatha* decreed that none should be made priest before he was 30. yeares old; And that the Clergie should wear such attire as became their profession, with many other Constitutions.

The First and second Counsell held at *Vasio* decreed that in such Churches, where Preachers were not, Deacons should read Homelyes (*i. e. Sermons or Speeches.*)

A Counsell held at *Carpentoraste* decreed, that the Bishop should not poul the Parishes (*that is, not to rob, pillage, or take mony from them by extortion or deceit.*)

„ It would be good  
„ that every Bishop now  
„ in being, observed wel  
„ this decree, and kept  
„ clear of pouling their  
„ parishioners by extor-

„ tion and deceit, which  
„ many of their forefathers  
„ have been guiltie  
„ of, and it is expected  
„ novv by many, that they  
„ who have of late been  
„ installed will in this  
„ particuler follow their  
„ example, rather then the  
„ Apostles, vwho covered  
„ no mans Bishopricke,  
„ nor Benefice, no mans  
„ Tithe nor Augmenta-  
„ tions, no mans gold  
„ Silver nor apparell, &c.

A Counsell held at *Venice* decreed, that no Clergie man should be at wedding dinners, Dancing and hearing of vvan-ton sonnets, or vaine songs &c.

All the Bishops of *Africk* came together by the commandement of *Honorius* the *Arrian*, where his heresie vvas confirmed and 444 Bishops exiled or banished.

*Anno 492.*

A Synod of 70 Bishops vvere called together at

*Rome*



Some vvhere the Canon-  
call Scripture (*i. e. such as  
were approved by exact rule*)  
vvere severed from such  
as vvere Apocrypha (*i. e.  
doubtfull, or not well knowne*)

A Synod met at *Epaunis*  
and decreed, that no Cler-  
gie man should either *hunt*  
or *hawk*; That through-  
out the Province such di-  
vine service as the Metro-  
politane (*i. e. Chiefe City,  
or Arch-Bishop*) liked of,  
should be retained.

„ It is to be noted, that  
„ though this uniformitie  
„ vvvas thus decreed by  
„ the Synod in the Apo-  
„ stacy, that through the  
„ Province such divine  
„ service as the chiefe Ci-  
„ tie or Arch-Bishop liked  
„ of should be retained,  
„ yet the Apostles decreed  
„ no such thing that the  
„ Scripture makes men-  
„ tion of.

A Councell held at *Au-  
relia* decreed that *Lens*  
should be solemnely kept

before Easter, the Roga-  
tion or gang vveeke vvith  
the Emberdayes about  
the ascention.

A Councell held at *Ge-  
rundia* in Spaine decreed,  
that every Province  
should observe one order  
of divine service, that  
baptisme should be mini-  
stred only at Easter &  
vvhitsuntide, and at o-  
ther times if necessitie so  
required, and that the  
Lords prayer should be  
said at evening and mor-  
ning prayer.

A Councell held at *Ca-  
sar Augusta*, accursed such  
as received the Sacra-  
ment, and eate it not in  
the Church.

A generall Councell  
vvvas called at *Constantino-  
ple*, vvchich decreed, that  
*Mary* should be called the  
Mother of God.

*Anno 583.*

The first and second  
Synods vvwere called at *Lyon*  
for

for the removing of Schisme (*i. e.* division in matters of Religion) raised in the Church.

Six Synods were held at

Rome touching the election of a Bishop and the preservation of Church-goods, &c.

*Malum Consilium, Consultori pessimum.*

**T**HESE things have I thought good here to recapitulate or briefly to rehearse, to the end that the great Apostasie (so often spoken of) might be evidently manifest to all, and the great fall and revolution of the Church from the Apostles doctrine and practise: For when they assembled together it doth not appear that there was such discord and division, such strife and antipathy, such brawling and contention, in their generall assemblies, as there was in the Counsellis before mentioned, neither did they manifest such a bitter spirit of enmitie and discord, when they chused *Matthias* in the roome of *Iudas*, nor yet when they chused the seven Disciples, *Acts 1. Chap. 6.*

Moreover when the Apostles and Elders and Bretheren were assembled together to determine what was best to be done touching the doctrine sowed by certaine that came from *Judea*, which taught the Bretheren saying; That except they were circumcised after the manner of *Moses* they could not be saved; after they had debated

debated the Matter they decreed with one accord to send chosen men unto the Gentiles and to injoyne them to abstaine from things offered to Idolls and blood, from that which was strangled and from fornication, &c. But it doth not appear that they out of spite condemned or excommunicated those of *Iudea*, and held them forth-with for accursed, because of their error, like as the Apostatized Bishops and Clergie men have done one with another and one unto another, as appeareth from what I have before rehearsed.

Againe when *Paul* came to *Ierusalem* he went with the Brethren unto *James*, where all the Elders were assembled; and there they determined what they thought best to be done, and decreed that *Paul* should purifie himselfe according unto the Law, &c. Acts 21.

These Counsells or General assemblies of the Apostles and Brethren the Scripture makes mention of, yet it doth not appear from the Scripture, that the Apostles and Brethren, decreed the celebration of the feast of Easter, or that none should be made Priest till they were thirtie yeares old, neither doth it appear that they brawled about men, and agreed upon nothing; nor yet that they ordered Lessons to be read in the Church between certaine Psalmes; neither doth it appear from the Scripture that they decreed that *Lent* should be righteously observed, & that the

„ Priests should not marry, nor yet that In-  
 „ fants should be baptized; Neither doth it  
 „ appeare that they decreed that the Cler-  
 „ gie should weare a different Attire from  
 „ other men, or that such divine service as  
 „ the *Metropolitane* liked of, should be retai-  
 „ ned; I say it doth not appeare that they  
 (towitt the Apostles and Brethren) decreed  
 these or such like things in their Counsells,  
 but that since the Apostles dayes they have  
 bene decreed by the *Synods* and *Counsells*,  
 which have bene in the Apostasie, and yet  
 at this day many of them are taught for doc-  
 trines, though they be but the traditions of  
 fallible *Synods* and *Counsells*, as I have shewne.

*Inclinemus igitur aurem verbo Dei in cor-  
 de, & non ex Conciliis contendendum Episco-  
 porum, non ex Disputationibus novitiis,  
 non ex forensibus & municipalibus gestis,  
 sed in nostris cordibus veritatem quaramus.*

The

*The judgement of some notable men  
concerning SYNODS, (i. e. generall or V-  
niversall Assemblies) and Councells, together  
with their effects.*

**I**N the dayes of *Bernardus* the Church of Rome was polluted with many superstitions; and *Baudaert* said, that the Bishops were rather biters of sheep then true Shepherds; And upon a time when he was in a Councell of the Clergie, and had seen how unchristianly they dealt, he said; *Sometime I have admired, that among the little number of the twelve Apostles there was a Traitor; but now do I wonder much more, that among this great number of so many Bishops and Prelates, that one upright Disciple of Christ cannot be found.* Apop. Chr. lib. 13. Pag. 260.

*Daar geen Godvreesendheid bij en is/  
Daar is 't/hoe geleerder/hoe verkeerder.*  
Where there's neither Gods fear, nor godlynesse,  
Ther's, the more learn'dnesse, the more pervers-  
nesse.

**II.** *Gregorius Theologus* (who lived about three hundred yeares after the birth of Christ) said, That he had promised and determined never to come at *Synods*, forasmuch as he observed that alwayes there came more evill then good out of them, for the ambitiousnesse and contention of the Bishops is above measure (said he) Anno 300.

III. The Reformed Protestants testified, that Synods and Counsells which strove upon the earth might erre, and with the most voyces conclude Lyes; in this or the other point, according to what experience in all ages hath taught, *Eub. ch. 28, 29, &c.*

IIII. D. Calvin testified that Prophets and Pastours, the Church and Counsells have erred; And that God hath often discovered that in Counsells which was humane; to the end that people should not relye or depend too much upon men. *Instit. 4. ix. ch. 3.*

V. Boudaert said in Gilderlands Synod; *Suffragia non ponderanda sed numeranda esse*, (i.e. that voyces were not to be pondred but numbred) but said he, if the Church reigne in this manner or deale with voyces, shall not the most evill surprize the best which is the least, for is it not so most commonly? and when that the Shepheards come to be changed into wolves, are not the innocent, harmelesse sheep then in pittie-full danger? Especially (saith hee) when Rulers of Cities are stirred up by passionate Priests.

VI. D. Pareus said, Often hath the Truth suffered wrong in Synods, because all that were assembled agreed in one error, so that the truth came often times to be abandoned, and with silence passed by. *Iren. 57. p.*

VII. It hath bene said, the Church judged of the Doctrine of the Church. According

to

to this saying, shall the Papists Church judge of the doctrine of Poperie, the Lutherans, the Calvinists, the Anabaptists and every one of them; but what such a judgement is this? otherwise then that which is dayly practised, by their one condemning another, and every one maintaining his owne *Sect*: so saith *Hilarius*.

What unity or edification is there in such worke, & in so much following partial Councells or conferences? *None at all*, said he.

VIII. *Beza* declared expressely that the Church and Councell might erre, and that they had often erred, and that the Devill in some old Councells had sitten as President in them.

IX. The Professors of *Leyden* said, We see *Synop.* that particulars have not only erred, but *Gene- D.D. A-*  
all Councells, for shepherds may also be de- *cad. Leid*  
rourers; *Isai. 56: 10. Ezech. 34. Ier. 23. Disp. 49*  
And the Church being gathered in a *Synod*, *Thef. 70*  
may be a Church yet not of God, but of ma- *71.*

gnitie; Likewise they that professe the name of God, may abuse their power against the Truth: Yet they that do so, will not say that of themselves, nor yet acknowledge themselves to be guiltie; May not every one then judge of *Synods*, and declare their opinion concerning them?

X. *Musculus* said, Concerning the *Synods* of Priests, which the unexperienced thinke to be the only remedie against differences, yet

214 *What noted men have alledged,*  
they are nothing else (said he) but *Fencing-Schools*. Nevertheless the complaining Church cryeth, *after the Synod then, after the Synod, will they not do that, &c.*

X I. *Gregorius Nazianzenus* used to say, that he never had seen any good end of any Counsell or Synod, *vide Inst. Calv. 4. lib. 9. ch. 11.*

*Nota.* X I I. The *States of Holland* said to the *Lords of Amsterdam*; This hath men heretofore observed, that the reformation was not accomplished by Synods; for the remedie was not to be expected from the *Clergie*, who were the cause of the disease: Anno 1616. *Merk-terck.*

„ **F**ORasmuch as many at this day have great  
„ expectations in their mindes of peace &  
„ tranquillitie, together with an uniformitie  
„ and settlement in Ecclesiasticall affairs, which  
„ they suppose might be procured through the  
„ means of a Synod or Convocation, which  
„ some imagine would be a speedy remedie for  
„ their deplorable disease: I have therefore  
„ thought good not only to give a brief hint  
„ of the many Synods, of which I have spoken,  
„ but also in short to instance the approbation  
„ and judgement of them that were accounted  
„ wiser men in their generation, then the *Chri-*  
„ *stian-QUAKERS* are accounted by this ge-  
„ neration, that if peradventer I might there-  
„ by in any wise convince the, through alledg-  
„ ing that which some that are renowned a-  
„ mong them have affirmed; even as Paul when  
„ he



*Concerning Synods and Counsellis.* 215

he sought to convince the Athenians of the  
Lords being near unto them, he instanced  
their owne Poets who also said the same,  
Acts 17: 27, 28. In like manner have I alled-  
ged the sayings of those noted men, to the  
end, that they whose expectations, are to see  
such great things produced by Synods or Con-  
vocations, may the rather be perswaded; that  
the notable worke of reall Reformation, and  
the true and perfect establishing of the church  
or people of God, in lasting peace and pure  
tranquillitie, must be the Lords worke by  
his eternall power and spirit, and not by the  
consultations of Synodall Convocations, nor  
yet by the Arme of flesh: For that is not the  
means which God chuseth, but that which  
the sones of men have chosen in the Aposta-  
zie, and therefore hath these excessive perse-  
cutions ensued, of which I have made men-  
tion: And now let England take heed how  
she heapes up Counsellis or Convocations,  
least she looke and run more unto them for  
help, then unto the Lord; for I testifie unto  
her in the name of the God of the living, that  
they shall not be able to heale her defeases,  
nor yet to bind up her breaches: Oh that she  
would therefore flie unto the Lord and looke  
unto him, rather then unto the Convocations  
or Synods of mortall men, how soon would  
he then heale all her backslidings, bind up all  
her breaches, and with everlasting loving-  
kindnes gather her.

It is the  
Lords  
worke to  
Establish  
his people  
in peace, &  
not the  
worke of  
Synods.

Good ad-  
vise for  
England.

A N

# AN APPENDIX VNTO THE ABBRIDGEMENT.

*Wherein is contained, many  
Notable things which passed betwixt the  
Ancient Christians and the Heathen; which are  
extracted out of TERTULLIANS APOLOGIE,  
(the which he made in the Defence of the Christians  
against the accusations of the Gentiles.) To the  
end, that all may see, how the like rayling accu-  
sations which are, and have of late bene so frequently  
produced against the true Christians of this age,  
have also been produced by the Heathen  
against the Ancient Christians  
1406. years agoe.*

## The 1. Section.

The Heathens opinion of Christianitie,  
how they vilified them & their God, how  
they were Judged when they denyed  
to sacrifice, and how they  
were condemned.

*Tertull.* **T**HE Heathen believed a man could  
not make profession of Christianitie,  
without being tainted with all sorts  
of crimes, without being an enemy to the  
Gods,

*The Christians state now paralld,* 217  
GODS, to PRINCES, to the Law's, to good  
manners and to nature, neither could a Chris-  
tian at that time be acquitted unlesse he de-  
nyed himselfe to be a Christian. Tert. A-  
pol. Pag. 12.

Are not many now of the like opinion, that *Paralld.*  
a man cannot be a true *Christian-Quaker* vvith-  
out being an enemy to the vvorshippe of God,  
to the King, to the Lawes of the Kingdome,  
to good manners, and to nature?

*The Heathen reproached the Christians as* *Tertull.*  
*wicked superstitious persons, whom they ac-*  
*counted worthy the infamie of punishment,*  
*and in conclusion objects of laughter and con-*  
*tempt, and with much rigour did the Hea-*  
*then pronounce these words unto the Chris-*  
*tians, Your Religion is forbidden by* *Nota.*  
*the Lawes, &c. Pag. 19.*

Are not such now become objects of laugh- *Paralld.*  
ter and contempt, as cannot run vvith the  
multitude to excesse of riot, and be confor-  
mable to the vvorkers of iniquitie In their  
vaine customes and frivolous fashions, vvhich  
the true Christians are redeemed from, and  
cannot be conformable unto, though they  
therefore be accounted vvorthy the infamie of  
punishment, and have it inflicted upon them,  
by vertue of unvvholesome Lawes, which pro-  
hibit their Libertie now, as the Lawes of  
O 5 the

the Heathen prohibited the true Christian Religion.

*Tertull.* Such were the calumnies (i.e. false accusations) that were invented against the Christians Religion, that upon a certaine time a picture of their God was shewne by a certaine infamous person, who openly shewed the same with this inscription therein. this is Onochoetes (i.e. the God of the Christians) This supposed God pretended by him, had the eares of an Asse, a hoof on his foot, carried a booke, and was cloathed with a Gowne. Pag. 71.

*Parallel.* Hath there not bene something of the like nature acted among the Stageplayers of this age, in contempt and derision of the Religion (if not of the God himselve) of the true Christians; whose profession is now reproached and vilified by infamous lewd men; as the profession of the antient Christians was by the heathen.

*Tertull.* The Christians were forbidden to have their Religion apart, though none besides them were forbidden the like, and because they did not serve the Gods of the Romans, therefore did they offend the Romans, and were accounted unworthy the name of Romans. Pag. 105.

*Parallel.* Have not many in the nation laboured and endeavoured much to have the like brought to passe, concerning the true Christians, who are  
not

*The Christians state now paralld,* 219  
not conformable to the nationall way of wor-  
shipe, which is much rather formall then spiri-  
tuall, and therefore is it renounced by the true  
Christians, who worshipe God in the spirit as  
the antient Christians did.

*When the Christians were injoynd to offer* Terribl  
*sacrifice, they resisted; Then said some, there*  
*was folly in their resistance, and that they*  
*might sacrifice when they were prest to it, and* Nota  
*preserve their lives without injuring their*  
*consciencs in keeping a secret resolution to*  
*remain firme in their Religion; And that in*  
*neglecting their security, they preserved*  
*avaine selfe will before their welfare. P. 113.*

Paralld.  
In like manner have many of the people of  
God in these latter dayes bene injoynd to do  
things, which have been as absolutely against  
their consciences, as it was against the consci-  
ences of the Christians to sacrifice; and when  
the true Christians now have resisted, when  
they have been prest thereunto; it hath bee said  
of them, that they were selfewilled and obsti-  
nate, when they could not dissemble (to avoid  
sufferings) like other hypocrits, who assumed  
unto themselves a Lybertie, which the spirit of  
God never allowed of; so that the true Chris-  
tians have often been judg'd, and have suffered  
deeply, when time serving dissembling hypo-  
crits have gone free.

*Tertull.* The Heathen caused the Christians to undergoe such punishment as was ordained for their wretched slaves; for the Christians they shut up in prisons, and caused them to be condemned to worke in the Mines, or to some other servile worke of the like condition, , Pag. 114. & 115.

*Parallel.* The punishments and sufferings vvhich many of the true Christians have undergone in these perillous times, have exceeded the sufferings vvhich many malefactors have sustained for their transgressions, for thousands of the Innocent & harmelesse Christians have bene shut up in close prisons, vvhether ordinary necessities could scarce be gotten to them for severall dayes together, and others of them have been sent to houses of correction to worke there like slaves and dissolute persons, vvhhen they have bene as harmelesse and blamelesse as the antient Christians were.

## The 2. Section.

*How the Christians Societies were called Faction, how unprofitable they were judged to bee in Commerce, who could gaine nothing from them, how they renounced the Heathenish superstition in perill of their lives, &c.*

*Tertull.* **T**HE Societies of the Christians was called

*The Christians state now paralld 221*  
*led factions (i. e. troublesome or con-*  
*tentious) but saith Tertullian to such as*  
*called them so, tell mee, did we ever assem-*  
*ble to procure the hurt of any one; as we are*  
*in the particular, so we are in the generall, that*  
*is to say, in whatsoever Estate we are found,*  
*wee offend no body, we injure no body: And*  
*further saith he, when any vertuous or godly*  
*people are associated, when any pious or chaste*  
*persons assemble together, their union should*  
*not be called a faction, but a lawfull societie.*  
*Pag. 142.*

Are not the Societies of the true Christians *Parall.*  
called *Factions* at this day also? because they  
worshippe God in the Spirit, and meet at places  
distinct from the common ordinary places  
of the Nationall worship, though they by  
their peaceable assembling procure the hurt of  
none now, no more then the antient Christians  
heretofore did.

*The Heathen cryed out against the Christi- Tertull.*  
*ans, and said, they were not any way profitable*  
*in commerce (i. e. intercourse, or mar-*  
*chandise) of the world: Yet TERT. saith,*  
*neither were they without their publick places,*  
*their Markets, their shops, their*  
*Innes, &c. Pag. 150.*

Have not the true Christians in like manner *Paralle.*  
been

been upbraided, vvhhen they have been diligent in their places in the Creation, and have frequented both *Faires* and *Markets*, &c. about their lawfull Callings; for their Religion did not seporate them from their ordinarie and lawfull commerce, but from the superfluitie of needlesse and frivolous vvords, and from the deceite therein; though its true some have laid aside that kind of commerce in the vvorld, vvvhich vvvas neither usefull to God, nor beneficiall unto man, but prejudiciall to the Creation, and it is very like the antient Chrillians did the like, after their illumination and conviction.

*Tertull.* *There were certaine persons that did complaine of the Christians, as people of whom there was nothing to be gulted for them, but they were such saith TERT. as were infamous corrupters of chastitie, who meddled with giuing poysen, and Magicians (i.e. corjurers) and finally Southsayers, Diviners, and Astrologers, to whom it is very profitabie in this life to be unusefull, saith Tertull. P. 152, 153.*

*Parallel.* Some such like men have of late also accused the true Christians, together vvith Taverren and Alehouse keepers, Musitioners and Stage players, vvith some sort of Shop keepers, that have sold gold, and silver lace, vvith Jewells, Pearles, Rings and Ribbins, vvith such other unnecessary toyes, such like men, vvith the



*The Christians stay now paralld.* 323

priestly marchants of Babilon, may in part complaine so vvel as Southsayers and Astrologers, of the true Christians nowv, as some such heretofore among the Heathen have done, of the Antient Christians: But most commonly they that do complaine of them vvithout a cause, are infamous corrupters of chastytie, who are adicted to speake evill of dignities.

*The Heathen tollerated the Sects of the Philosophers without punishing of them, but the Christians Doctrine which they published was forbid by the Lawes, & they were exposed to all sorts of punishments; But the Philosophers were not so forced to sacrifice, to swear by their Gods, & light Candles at noone, which things were imposed upon the Christians as necessary, which they refused on perill of their lives.*

Pag. 158.

It is vvell knowvne in the Nation of England, howv that the Christian-Quakers have bene much more restrained of their Lybertie then other Sects, and their Doctrine hath bene more prohibited by the Laws of the Land then others, vvhich have bene much more pernicious, neverthelesse it hath bene tollerated if not upheld by a Lavv; vvhen that the true Christians have beē exposed to grievous punishment, and others that have bene guiltie have gone free: Yea hve not many observed how their adversaries have endeavoured to

Tertull.

Parallel.

force them to come to their places of *VVorshippe* and likewise to take the oaths of *Allegiance and Supremacie*, which have been hard imposed upon them, and which they have refused on perill of being shut out of the *Kings* protection, and of forfeiting their *Estates, goods and Chastles* unto him, yet others are connived at as the *Philosophers* were by the *Heathen*, and in the mean time the true *Christians* are exposed to sundry sorts of punishments, as the antient *Christians* were by the *Heathen*.

*Tertull.*

*Some said that even among the Christians there were a people, that gave themselves the liberty of doing evill; but said Tertullian so soon as they fall into this disorder, we owe them no more for Christians. Pag. 162.*

*Parallel.*

With the like thing have the true *Christians* been upbraided in these latter dayes by many, who have cast the failings & disorder of the unfaithfull and disorderly upon the innocent, who have no more approved of their evill, then the antient *Christians* did of the disorder of the disorderly among them, whom they did not judge worthy of the name; which at this day is not a little dishonoured by the life and conversation of *Antichristians*, who untill this present, have retained the Name, but are wholly degenerated from the nature, as their fruits do abundantly declare.

The

# The 3. Section.

How they that were not of the Christian Religion, had more libertie then the Christians, what prejudice many had against the name Christian, how some were praised before they became Christians, and how both Men, Women, Children & Servants suffered for becoming Christians.

**W**hen men that were not of the Christian Religion were, accused of the same crimes they imputed to Christians, it was permitted them to have their innocency made knowne, and to defend themselves by word of mouth, they also were suffered to give an answer to what was objected against them, and to make their justification: for the laws did not allow those to be condemned, whose offences were not heard: But the Christians had not the like libertie: for they were condemned for the confession of the name Christian, and their confession only exposed them to the public hatred. Pag. 7.

Tertull.

Hath it not been thus in our dayes, have not many malefactors had more libertie to plead for themselves, then the true Christians could have for some yeares last past? and was not this one great reason (viz.)

Parallel.

226 *The Christians state now paralld,*  
because malefactors could bow and stand  
uncovered, and withal give flattering titles  
unto men, but because the true Christians  
could not do the like, therefore have they at  
times, been condemned before they have been  
permitted to speake in their owne defence; so  
that the wills of many now (who are called  
Christians) have been more wicked and un-  
reasonable, then some of the antient Lawes  
of the Romans.

*Tertull.* *The Heathen did certainly believe that the  
confession of the name Christian carryed  
enough with it of all crimes, & they also hold,  
that to confesse the name Christian made the  
Christians guiltie.*

*Parallel.* Are there not many of the like opinion con-  
cerning the name **QUAKER**, against which  
many have received as great prejudice as the  
Heathen had against the name Christian, and  
therefore do they not only hate the name, but  
also them that are called by it, though their  
fruits be never so good.

*Tertull.* *The Heathens believed all that was publi-  
shed against the Christians, though they saw  
no prooffe, and they tooke occasion to condemne  
the name, which was the object of their  
hatred, and the only confession they made of  
the name was, sufficient for the conviction of  
those crimes they attributed to it, without  
any*

any other ground than their owne opinion.

Pag. 14.

Have not many done the like concerning the true Christians in these latter dayes, who have born the name of Quakers, which name yet remains the object of many ones hatred, who know little of the life, doctrine and conversation of them that bear it, yet the acknowledgment of it, causeth many to be judged as Criminalls or offenders, in the opinion of many, who judge now with evill thoughts, as the Heathen did, and so with a prejudiced spirit condemne the Righteous, without any just ground or cause; and thus it happeneth now unto the true Christians, as heretofore it hath unto the anrient Christians, whose life, doctrine, and practise, is lived in by the righteous now, and therefore must the same, or the like measure, be measured unto them, which heretofore was to the other.

Parallel.

The name  
QUAKER  
now the  
object of  
hatred, as  
the name  
Christian  
hath been.

Vpon a certaine time in a conference one of the Heathen said, Truly he of whom you speake is an honest man, if he were not a Christian, and his life would be free from blame. And others said do you know such an one? who had the reputation of a wise and discreet man; he is lately turned a Christian, there were others that said, how pleasant and of what a good humour was that woman? how

Tertull.

Netar.

228 *The Christians state now paralld,*  
*soctable (i. e. kind or loving) and jo-*  
*viatall (i. e. merry) was that man, its pittie*  
*they should be Christians. Pag. 15.*

*Parallel.* Hath there not often been the like commu-  
nication among many people concerning the  
*Christian-Quakers?* And have not many of  
them been lamented by their Friends and ac-  
quaintance, after their conversion in such  
a manner, as the Christians were lamented  
for by the Heathen, and wherein differs that  
pittie now, from the pittie that was in the  
heathen? Who could praise and extoll the  
Christians while they lived in the vanitie of  
the world with them, but when they were re-  
deemed from the same, then were they bewail-  
led by them that continued in the same;  
And surely thus it is at this day with the true  
Christians, who are now bewayled by such as  
continue in that which they through mercy are  
redeemed and saved from.

*Tertull.* Thus is it written in Tertullians Apo-  
logie; *A man who heretofore had his mind*  
*full of jealousie, could no longer endure the*  
*company of his wife, what assurance so-ever*  
*he had of her chasitie, after once he percei-*  
*ved she was turned Christian.*

Moreover, *A Father who of a long time*  
*endured the disobedience of his heathenish*  
*son, resolved to take from him the hope of*  
*succeeding*

succeeding him in his Inheritance for turning Christian.

And a Master that used his servant or slave gently when his carriage gave some cause of distrust, afterwards put him farre from him, when he became a Christian. Pag. 16.

Thus hath it been with true Christians in Parallel. these latter dayes, for some honourable and devout women, have not only been excluded for some certaine time, out of their husbands company, but they have also been shut up as close prisoners in their owne houses, through the avernesse of their husbands, whose wrath and fury was become great against them, and that chiefly because they were become Quakers.

Item, Sundry men who have long dispensed with the wantonnesse and disobedience of their sons; after they have been truly converted to God, and came to live righteously & soberly, then have their Parents threatened them to disowne them from being their Children, &c. and that because they were become Quakers.

Item, Some Masters who have borne much with their servants when they had cause to distrust them, and sharply to reprove them, have upon their conversion and reformation from the evill of their wayes, either turned them out

of

230. *The Christians state now paralld,*

of their places, or at least frowned very much upon them; (though they had more assurance, of their fidelitie then formerly,) and that because they were become *Quakers*.

But may not we say as *Tertullian* said; It's committing of a crime to correct the disorders of a mans life, by the motions of a holy conversation to the Christian faith, and the good which is produced by so happy a change, workes not so powerfully on the minds of men, as the hatred they have conceived against us; Indeed this hatred is strange and when I consider that the name of a *Christian*, (or the name of a *Quaker*) only maketh it to be so, I would willingly know, how a name can be criminall, and how a simple word can be accused; me-thinks a word cannot be condemned, unlesse it be barbarous, or expresth some evill speaking, or represents some unchast thing, & of ill report. *Page 16.*

The name  
of a *Chris-  
tian* proce-  
ded hatred  
as the  
name of a  
*Quaker*  
doth now.

## The 4. Section.

*How the Christians were baled out of their Assemblies, what honour they rendred to the Emperours, the Heathens testimonies of affection to the Emperour, How the Christians would not revenge themselves, how they suffered themselves to be killed, their order concerning their Collections, how they disposed of them, & how their sufferings were prejudiciall to the Common wealth.*

When



**W**HEN the Christians saw themselves every day besieged and betrayed, and when they were very often taken in their assemblies, and prest to sacrifice to the Gods, then they cryed out and said; We cannot hinder our lives from being in danger, if we will be faithfull to God. Tertull.

It is wel knowne unto many, how that the Innocent and harmelesse Christians have of late been often haled out of their Assemblies, and prest to do things contrary to their consciences, upon the refusall of which, their Liberties and Estates, have not only been in perill; but their lives also, so that the true Christians may well conclude as the antient Christians did, (viz) That they cannot hinder their lives from being in perill, if they will be faithfull to God. Nota.

The Christians were accounted publick Enemies to the Emperours, because the honours they rendred to them, were neither vaine flattering, nor rash; but marke what Tertullian saith to the Heathē concerning this particular; Thinke you (saith he) these are such great testimonies of affections, to kindle fires in the midst of the streets; to set up Tables there, to make feasts in the publick places, to change the face of this Ciuie into that of a great Tavern, &c. Must a publick shame be the mark of a publick joy? (saith he) must these things be accounted socially on the solemn dayes of Princes, which are no otherwize, or on Parallel.

232 *The Christians state now paralleled,*  
other dayes, are either sitting or doeing. Pag. 126.

*Parallel.* In like manner have the true Christians been accounted enemies to the King, because they could not honour him with any vaine flattering honour, like unto that wherewith, the heathens honoured their Emperours, who manifested their affections to him, by kindling fires in the midst of the streets, and by changing (as it were) the face of the Citie into that of a Tavern, &c. Now let our English Apostatized Christians come forth, and parallel their Bonfires, which they used to make in the midst of the streets; their causing the Conduits to run with wine; and their setting up Scaffolds with Shews, &c. which they did, when the King was proclaimed, when he came into the Realm, and at his Coronation, let them (I say) come forth and compare their practises then, with the practises of the heathen, and they may see how they resemble one another, to their great shame that professe Christianitie, and are yet manifesting their publick joy, by glorying in their publick shame, which is neither comely, decent nor profitable, either to the King, the kinddome, or to the subjects, nor yet in any wise becoming Christians, therefore are they now to be rellished against, as they were heretofore, when they were upheld by the Heathen, and were vaine-looked against by the Ancient Christians.

*Tertull.* The ancient Christians confessed they were commanded

would to love their enemies; and that they were to hate none, and that they were forbid to revenge injury received, though the sword and fire was employed against them; and they were often by people assaulted with stones, yet they endeavoured in no wise to revenge the evill treating they had received; though they wanted not an occasion, if it had been permitted them to render evill for evill, but God forbid (said they) we should do so. Pag. 132.

The same mind is now found in the true Christians, whose principle leadeth them to suffer injurie done unto them, rather then to revenge themselves on such as injure them, and therefore is it manifest that they are of the same spirit vvhich the antient Christians were of, who suffered violence to be done unto the, but did not with violence resist nor defend themselves, like as the Apostatized Christians do now, vvhich they suffer patiently without rendring evill to them that thus intreat the, & therefore may we conclude that they are found in the practise and condition of the antient Christians.

The Christians suffered themselves willingly to be killed, saying; In their Religion it was rather lawfull to let themselves be killed then to kill others; nevertheless they were declared to be the Roman enemies, though they did them no hurt, and thus much they confessed, It's true said they we are enemies, yet not of men, but of their errors. Pag. 133, 134.

Parallels

Tertull.  
Nota.

234 *The Christians state now paralleled.*

**Parallel.** The true Christians now that are of the pure Religion say yet the same, though Apostatized Christians bee imprisoning, banishing & killing their fellow Creatures about their Religion, but so did not the ancient Christians, who kept the faith and abode in the Truth, in which the true Christians are now found; though at this day they are accounted enemies both to Priests and Professors, yet they hurt none, neither are they enemies to their persons as men, but to their error and deceit, which lodgeth in their hearts where it ought not.

**Tertull.** In the Church of God there was nothing done (saith Tert.) by allurements of gifts, for in the Assemblies of the ancient Christians, every one contributed a little summe at the end of the month, or when he would, but it was if he would and could, for none were constrained to give; And if they got any Almes it was of good will, and riches gathered in this manner, they accounted them pledges of piety, and imployed them in feeding the poor and burying them; in comforting children that were destitute of Parents and goods; in helping old men that had spent their best dayes in the service of the faithfull, and in assisting them that served in the Mines, and were banished into Islands, and shut up in prisons, because they confessed the Religion of the true God, that so during the time they suffered for the confession of his name, they might be nourished with the flock of the Church; and these actions caused the heathens to wonder, and went out saying, see how they love one another, and how they

What order there was among the Christians, concerning their Collections.

they are ready to die one for another. Pag. 137, 138.

This is also the practise of the true Chrif. Parallel.

that now, whose faith worketh by love, and not by the allurements of gifts and rewards, which have blinded the eyes of Apostatized Antichristians, who have lost the charitie, and are departed from that faith which worketh by love, and therefore must they oftentimes force and constrain one another, by a secular power, not only to contribute to the reliefe of the poor, fatherlesse, and widdows but also to their Priests, who is allured to preach among them by gifts, and who without gifts and rewards will not preach, and also by sommes of money may be allured from one place to another, and that more out of love to the gifts, then to the souls of the people; But it is not thus with the true Ministers, nor yet with the true Christians, who give freely that which they have received freely, and are ready to serve the Lord with their whole substance, and freely to communicate thereof unto one anothers necessitie; even as they would have others to communicate unto them in the time of their necessitie; And that brotherly love, which in this perticular hath bene manifested among the true Christian-Quakers, hath caused their adversaries much to admire and wonder, even as the heathen did, over that entire love, which was among the ancient Christians.

How  
gifts allure  
Priests to  
preach.

236 *The Christians state now paralleled.*

*Tertull.*

Tertullian told the Gentiles there was cause to wonder their passion was so irregular (i. e. contrary to rule) that in prosecuting the Christians they made no difficultie to take away the life of men that were profitable to the Common-wealth; further he said the State received by their injustice an evident damage and important losse, and yet no body looks to it (said he) no body weighs of what consequence the sufferings are, of so many persons of good life, and the punishment of so great a number of Innocents.

Pag. 153.

*Parallel.*

There hath also been cause to wonder at the rashnesse and imprudencie of many bitter, vwillfull Antichristians, vvhose foolish indiscreet behaviour towards the true Christians, hath been not a little prejudicial to the Nation, in which no great difficultie hath been made, of casting thousands of them into prison, and they who have done it, or have been the cause of it, have sought and endeavoured thereby to procure the ruine of their Families and Estates, which thing certainly hath brought no honour to the King, neither hath it been any profit or advantage to his Kingdome, but certaine externall inconveniencies, have been thereby procured to some of his faithfull subjects the true Christians; yet few in authority seemed to lay it to heart, nor yet seriously to consider of what sad consequence the undeserved suffering of so many harmlesse people might be.

Thus

Thus have I briefly stated the suffering condition of the antient Christians, with which I have truly paralleled the true Christians state in this present age; And let now the upright in heart judge how farre both Papists and Protestants (that are accustomed to persecute about Religion) are degenerated from the same, and how disagreeing their principles and practises are, to the principles and practises of the antient Christians, yet notwithstanding will they glory of their Antiquitie, and condemne others, as *New upstart Sects*, and *unheard of Religions* that differ from them, and Worshippe God in the Spirit; but by these things which I have recapitulated in this *Treatise*, the wise in heart may see, how that the CHRISTIAN-QUAKERS, have vvherof to glory, so vvel as others, (if not beyond many others) vvho at this day glory so much of their *Antiquitie*; but this I knowv to be their resolution, & determination (viz) that they vvill glory in the Lord, and in the fellowvship of the sufferings of his dear son, their Lord and Saviour; This knowvving, howv that, *he that vvas born after the flesh, persecuted him that was borne after the spirit.*

Thus it hath been } & thus it will bee, } unill he reigne  
yea thus it is, } whose right it is.

*A Register of the sufferings and  
Martyrdome, of the Prophets and Apostles,  
according to the testimony of the Scripture,  
and other Historicall Records.*

**I**SATAH was sawne a sunder with a wooden saw.

**Jeremiah** was often persecuted, and imprisoned, yea he was throwne into a deep Dungeon, where (it is said) he stood in the mire to the head, and at length was stoned to death in Egypt.

**Ezekiel** was slaine in Babylon, by the Duke of the people.

**Daniel** was throwne among the hungry Lyons yet the Lord preserved him.

The three Children were throwne into the fiery Fournace, but the fire did them no harme.

**Micah** was throwne downe, and his neck broken.

**Amos** was smitten with a club on the Temple of the head, and so brained.

**Zachariah** was stoned to death.

**Iohn the Baptist** was beheaded of Herod the Tetrach.

**Steven** was stoned to death.

**James** was beheaded by Herod Agrippa.

**Peter** was crucified at Rome, with his head downe-wards under Nero.

**Paul** was likewise beheaded at Rome, under Nero.

Andrew



*Andrew* was crucified by *Aggeas* King of *Edessa*.  
*James Alphaeus* that was Bishop of *Jerusalem*,  
 was throwne downe from an high, and brain-  
 ned with a Fullers club.

*Thomas* was slaine at *Calamina* a City in *India*,  
 he was run through with a dart, which  
 some call a speare or javelin,

*Philip* was crucified at *Hierapolis* in *Asia*.  
*Bartholomey* was slaine in *India*, it is said his  
 skinne was pulled over his eares, and after all  
 beheaded.

*Mathevv* was run through with a naked  
 sword in *Ethiopia*.

*Simcon* was crucified.

*Jude* was slaine.

*John* was scourged & often persecuted; It is  
 said that *Domitian* the Emperour caused him to  
 be throwne into a Tun of hott scalding oyle,  
 yet he tooke no harme.

*Matthe* was knockt on the head with an  
 Axe, and after wards beheaded.

*Marke* the Evangelist had a rope tyed about  
 his neck, by which he was drawne through the  
 street of *Alexandria*, until his flesh was rent in  
 pieces, and in the end he was burned to ashes.

*Barnabas* had a rope done about his neck, by  
 which he was pulled to the stake and burned.

Thus did these faithfull Witnesses finish their testimony,  
 and through their constancy & fidelitie obtained not only a good  
 Report, but also a Crowne immortall, which many now are striv-  
 ing for and pressing after, through faith in Christ Jesus, to  
 whom be glory and dominion for ever.

THE END.

# Faults escaped in Printing.

Pag.	Line	
10	12	For any, read my.
30	13	For diseashe and shew, read disease and shal shew.
35	Margine	is forsooke or cast of; <i>that is</i> <i>superfluous.</i>
108	24	For ney joer r. journey.
119	6	For lemency, r. clemency.
134	13	For but that, r. that hath.
143	7	For many, r. mans.

Pag. 66, 67, 68, 69, 70, & 71. Margine, for  
Lib. 4. r. Lib. 5.

Pag. 139. Index, for L. 5. C. 28. r. L. 5. C. 8

## COURTEOUS READER,

If thou find any more Faults which have hap-  
pened, either through the Printers bass, ignorance  
or neglect, I desire thee to correct  
the same.





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# AN ABRIDGEMENT

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## Compendious Commemoration

the Remarkablest *Chronologies* which are Contained in that Famous ECCLESIASTICALL HISTORY

EUSEBIUS PAMPHILUS

with an usefull *Index* to the same.

*Containing in it also the second part,*

A summary or brief Hint of the twelve PERSECUTIONS sustained by the *Antient Christians*, with a compendious *Paraphrase* upon the same.

Whereunto is added a CATALOGUE of the SYNODES, COUNCELLS which were after the dayes of the Apostles together with a hint of what was DECREED in the same.

And for the helpe and benefit of

YOUNG SCHOLLARS

And such as are illiterate (or little better) the most of the hard words are explained in the same by

WILLIAM CATON.

*Wickednesse proceedeth from the wicked, as saith the Proverbe of the Antients, 1. SAM. 24: 14.*

*Jonathan. 430. Whilom*

Printed for the Author;

And are to be enquired for at Tho. Blount, Stationer, in London, and also at Tho. Widdowes, Stationer, in the Year 1651.

*Lib. 8.* ting no hainous offence, how detestable and lascivious soever it was unassayed, (*i. e. untried,*) wherefore all both high Primats, (*i. e. Arch - Bishops,*) and inferiour people trembling for fear of him; were oppressed with his intolerable tyranny, yet neither by silence, neither by suffering this grievous servitude (*i. e. bondage or base estate*) could they be free, from the bloody slaughter, and imbrued murder of this Tyrant (*i. e. cruel, bloody Prince.*)

*Concerning Maximinus and his proclamation in the behalfe of the Christians.*

*Lib. 8.* It seemes his behaviour towards the Christians was very cruell, and the persecution long  
*ch. 16.* and tedious in his dayes which continued for  
*17. 18.* 12 yeares, he exceeded many in Hypocrisie, Superstition, Idolatry, Oppression, Prodigality (*i. e. wastfulnesse, or unchristiannesse*) in drunkenesse Lechery, &c. wherefore a plague lighted on him which tooke root in his flesh and afterwards proceeded even unto his soul; at Length being thus tormented, and Lying in this miserable condition; he began to ponder with himselfe the rash enterprises (*i. e. beginnings or that which he had taken in hand*) he had practised against the Holy Worshippers of God. Wherefore returning unto himselfe, first he confessed his sinnes unto God, next calling

A remarkable judgement or hand of God upon a Tyrant.

calling unto him such as then were about him; he gave Commandement, that with all speed they should cease from persecuting the *Christians*; And that by the commandement and Decree of the *Emperour* they should build againe their *Churches*, &c. And his proclamations were published throughout the Cities, containing a recantation (*i. e. a denyall of what he had formerly maintained*) of these things formerly prejudiciall (*i. e. hurtfull*) unto the *Christians*.

In the third year of our persecution under the reigne of *Maximinus*, the second hurliburly vvas raised against us; And the *Tyrants* Letters vvere then first of all brought to *Vrbanius*, charging all the people of vvhate degree or calling soever, that they should sacrifice unto their Gods (the *Magistrats* also throughout every City busily applying themselves to the same) and that the *Beadles* throughout all the City of *Cesarea* should by vertue of the *Presidents* Edict, summon the *Fathers*, the *Mothers* and their *Children* to appear at the *Idols Temple*, and that the *Tribunes* should likewise out of a scrowle (*i. e. a piece of paper or parchment which might be called a bill:*) collevery one by his name; by reason whereof there was no where but heaviness, sobbing and sighing. And *Apphianus* went cheerfully unto the *President* as he was sacrificing, and boldly tooke hold on his right hand, and stayed him forthwith from

Great  
cruelty a-  
gainst the  
*Christians*

*Lib. 8.* doing sacrifice, exhorting him thenceforth to cease and to be no more seduced; saying moreover *there was no reason that he should despise the one, and the only true God, and offer sacrifice to Idols and Devills.*

Immediately after he was haled of the Presidents traine as of *savage beasts* furiously raging against him and tormented over all his body with many stripes, the which he patiently suffered, and for a while was clapt in prison; And afterwards was brought before the Judge, and was tortured with many torments, and vvas finally cast into the sea.

*Great persecution against the Christians.*

*Lib. 8.* A young Virgin called *Theodosia* coming to salute certaine prisoners, she vvas apprehended, as if she had done some hainous and horrible offence, and she vvas haled before the President, and he forthwith like a mad man bereaved of his vvits, *Scourged her bare sides with bitter and grievous lashes, and afterwards she was drowned in the sea.* Afterwards many were condemned to the mine pits, not for commodity and profits sake, but for affliction and misery, some burned; three Martyrs injoyed to buffet (if not to kill) one another; And some were torne of wild beasts; And some of the Christians were gelded, and afterwards condemned to the Quarries; And others were condemned grievously and chastized



*Antient Christians suffering.* 123

zed with imprisonment and fetters. Of which number was Pamphilus, of all my familiars (saith Eusebius) my dearest friend, a man who among all the Martyrs of our times excelled for every kind of vertue. But not long after this villany exercised upon Pamphilus and others, vengeance from above begun on a sudden to take hold on *Urbanus* their persecutor while as yet he governed in this sort, so that after great shame and ignominy (being convinced of hainous crimes, and horrible Treachery) he was condemned to die; then he vvined like a child, and cryed for help of the vvhole nation which he had ruled.

Judgement  
over took  
*Urbanus*  
that cruel  
persecutor

*The punishment of 130 Confessors and of  
persecution reviving againe, against  
the Christians.*

Not long after there vvere 130 valiant Champions out of the Country of Egypt protesting their faith in Christ and Religion to Godvvards, vvwhich at the Commandement of *Maximinus* suffered in Egypt the like torments (viz) that their right eyes should be stickt upon the point of a bodkin, and all to be digged out, and searched to the Inner veines with a hot scalding Iron, and that the left leg should be sawne a smider in the knee sinewes: but vvith these hainous & horrible treacheries practised against the noble and renowned Martyrs of Christ, the great heate of persecution vvvas assvaged, and the flame thereof

Lib. 8.  
Cap. 27.

**Lib. 8.** thereof (as it seemed unto us) by reason of their blood was quenched, and now pardon and Liberty was granted unto the *Confessors* for so the Christians (it seemes) were then called.) of Thebais, who were oppressed with drudgery in the digging of the metalls, growing in that Region: And wee (*poor silly Christians*) went about to recreate ourselves in this calme season of quiet peace: but he in whose hand it lay to persecute us; I wote not how, neither by what motion, was againe thoroughly and wonderfully incensed (*i. e. stirred up to anger*) against the *Christians*.

Persecution raised againe, against the Christians.

Therefore, upon a suddaine the Letters of *Maximinus* were sent to raise *persecution* against us into all and every of the Provinces; whereupon the Presidents and the Grand (*i. e. great*) Captain of the Emperours whole host gave out commandements by *VVrits*, by *Epistles* and *Publick Decrees* unto the Wardens in every City, unto the Governours and Rulers of Garisons, unto Auditors (*i. e. Officers of Account*) and Recorders, that the Emperours *EDICT*; with all speed might take effect: And charged moreover that with all celerity (*i. e. swiftnesse or speed*) they should repaire and build againe the Idol-groves, and Temples of Devils lately gone to ruine: And also they should bring to passe that men and women, their households and families, their sonnes and their servants, together with their tender sucklings hanging at their mothers breasts

Young and old were to sacrifice.

*breasts should sacrifice; and in very deed tast of the Lib. 2. sacrifice themselves, &c.*

These things being come to this passe, and the Christians being (as it is most like) altogether disinayed (*i. e. astonished*) at these sad sorrowfull plunges wherewith they were held: And the Ethnicks (*i. e. heathens*) themselves complained, of the intolerable, and absurd, too too shamefull a dealing (for they were cloyed) with too much cruelty and tyranny, and this Lamentable season hanging every where over our heads, the divine power of our Lord JESUS CHRIST againe gave unto these his Champions such valiant courage of mind, that they set at naught, tread downe and stamped under foot, all the terrors and threats vvhich the enemy could devise.

Some heathens wearied with cruelty.

Three therefore of the faithfull Christians linked together in one mind, vvent unto the President as he sacrificed and vvith a loud voyce exhorted him; to reforme himselfe, to revoke his error, and to leave his folly, affirming there vvas no other God but he, who was the Author and finisher of all things; And being demanded vvho and vvhat they vv ere, boldy made answer that they were Christians: vvhereat Firmilianus being vehemently moved, vvithout any more adoe or farther punishment, commanded forth vvith they should be beheaded.

The Zeal & boldnes of the Christians.

# The Ninth Booke of EUSEBIUS

*Maximinus forbade Assemblies  
in Church yards.*

Lib. 9.  
ch. 2.

**T**HIS Tyrant who bore rule in the Eastern parts, would not suffer the *Christians* to live in peace, no not six whole months, but put in ure (*i. e. in use*) every mischievous practise, to the overthrow of peace and tranquillity (*i. e. quietnesse*) first by a certaine pretence he goeth about, to bar us our *Liberty* of meeting in *Churchyards*, next, by sending certaine *malicious men*, he incited (*i. e. stirred up*) and provoked against us the *Citizens* of *Antioch*, that they should buy of him for a great benefit, that he would permitt *no Christian* at all to dwell within his dominions.

Mischiefe  
invented  
against  
Christians.

*Maximinus waged battel with Licinnius  
and was overcome, and then published an Edict  
in the behalfe of the Christians.*

Lib. 9.  
ch. 2.

*Maximinus* became so furious and mad that he broke the League (*i. e. truce, or peace*) made with *Licinnius*, and he raised an *Irreconcilable*

lable

*table warre:* And in short space therefore with *Lib. 8.*  
all might he molested in manner every City,  
and having gathered all his host together and  
mustered a multitude of many Myriads (*i. e.*  
*ten thousands*) of souldiers, he marched to battel,  
trusting in devills whom he tooke for Gods and was  
arrogant (*i. e.* proud or Insulking,) because of  
his great multitude of Armed souldiers, but  
he was overcome and became subject, to  
most vile shame & reproach, and being  
stricken with rage & madnesse, he slew ma-  
ny Priests & Prophets of their Gods; Afterwards  
he ordained a most perfect absolute decree in  
the behalfe of the Christians Liberty.

Wherein he said; That if any were disposed to  
cleave unto such Ceremonies (*i. e.* Rites, or Custo-  
mes,) or to additt themselves unto the observation of  
that Religion, it might be Lawfull for them without  
Offence to follow their owne will; And that they  
should be hindred or forbidden, by no man.

An Edict  
of Maxim.  
in the be-  
halfe of the  
Christians,

Our pleasure is moreover, that without fear &  
suspition, they should use that service which pleased  
every man best wherefore wee have decreed to publish  
this E D I C T, whereby it may appear manifest unto  
all men, that it may be Lawfull for them as many  
as will follow that opinion and Religion, by this  
our gracious gifts and Letters Patents (*i. e.* writs,  
or Commissions from the Prince) as every one  
listeth and is delighted, so to use that Religion,  
which him pleaseth, and after his owne manner to  
exercise the same, besides this also is permitted unto  
them

Liberty  
granted.

**17. 8.** them that they may build places of prayer for the Lord: Last of all that this our gift many be the greater we have vouchsafed (i. e. thought worthy) to decree that also: That if any house or mannors (i. e. farme houses without the walls of the Cities) heretofore belonging unto the Christians Title, by the Commandement of our Ancestors have passed unto the Crowne, either presently enjoyed by any City, or otherwise sold or given to any man for a reward, all these we have Commanded they should be revoked (i. e. recalled or called back againe) to the Antient right of the Christians, whereby all may have experience of our piety (i. e. godlinesse) & providence (i. e. foresight) in this behalfe.

A judge-  
ment upon  
this per-  
secutor.

These words of the Tyrant (i. e. bloody prince) not one year being fully past, followed the Edicts or proclamations which against the Christians were ingraven in pillars. Afterwards he was smitten of God with a plague from above, and his flesh wasted by an Invisible fire, so that it consumed & dropped away, & lost all the fashion of the old form, being become like a painted Image dried up of a long time; his eyes passing their bounds, left him blind; at Length he confessed he suffered those things justly, and gave up the ghost.

*Felix quem faciunt aliena pericula cantum,  
Happy is he, whom other men: harmes do make  
to beware.*

The Tenth Booke  
of  
EUSEBIUS

*The Heathen were glad of the  
Christians successe, the Emperour  
favoured them much.*

THE heathen being delivered and rid of the former mischiefs, confessed diversly, that the only true God was the Defender of the godly Christians: But unto us there was an unspeakable joy (saith Eusebius;) which with incessant hope did depend on Christ the anoynted of God: moreover the most puissant (i. e. mighty) Emperours by their often Constitutions (i. e. appointments) published in the behalfe of the Christians; have amplified and enlarged the things granted us by the free bountifullnesse of God. Unto the Bishops; also there came favourable Letters from the Emperour; dignities were bestowed; *summes of money & presents were sent them.* *Summes of money sent to the Bishops.*

*The Edicts of Constantine and Licinnius  
touching Christian Religion, and the  
Liberty thereof.*

*Weighing with our selves (said they) that of old Lib. 10.  
I the ch. 5.*

**Lib. 10.** the Liberty of Religion was not to be hindred, and every one had Licence after his mind & will: we have presently Commanded, that every one shall handle the holy affaires at his pleasure, and that the Christians shall retaine their faith of their former opinion & wonted service. When as with prosperous successe we came to MILLIAN and enquired of the things which made for the Commoditie & profit of the Common wealth, these amongst many other things seemed expedient, yea before all other, we purposed to decree; wherein the reverence and service due to God is Comprised, (i. e. contained,) that is to say, by which we might grant unto the Christians altogether free choice to embrace what service, & Ceremonies pleased them best, to the end the divinity of the Celestiall (i. e. heavenly) affaires, now every where received) might in some part be pleasing unto us, & to all our subjects.

Flee Liberty  
in mat-  
ters of  
Religion.

Then according unto this our pleasure, we have decreed with sound and most right Iudgment, that Licence & Liberty be hence forth denyed unto NONE at all of chusing or following the Christian service or Religion, but that this Liberty be granted unto every one, to additt his mind unto that Religion which he thinketh fit for him, to the end that God may grant unto us his wonted care & goodnesse. And now whosoever freely & firmly is disposed to retaine the Christian Religion, let him doe it with out all molestation or grievance. And because that wee have granted

also-



*Antient Christians sufferings.* 131

absolute Liberty to use their observance and Religion, if so please any; it manifestly availeth for the tranquility (i. e. ease, & quietnesse,) of our times, that every one have Liberty to chuse & worship what God pleaseth him best. This have wee done, lest ought of our doings seem prejudiciall unto any service or Religion. Lib. 10.

And because the said Christians are knowne, not only to have enjoyed the place of their meetings & Assemblies; but also certaine other peculiar (i. e. proper) not to every one privately, but belonging by right unto their whole society: see that thou command all those according unto the Decree mentioned before, to be restored unto the Christians, &c.

Afterwards the Emperour summoned a Synod (i. e. a generall or universall Assemblie) of Bishops to meet at Rome for the uniting & reconciling of the Churches; for it seemed unto him very grievous, that there should be found in his Provinces, a great multitude of people prone (i. e. inclining) unto the worse, and disagreeing, and that among Bishops there should be variance. Division in the Churches & therefore was there Assembled.

*Money granted unto Ministers  
by the Emperour.*

Constantine the Emperour unto Decilianus Bishop of Carthage sendeth greeting; Inas much

Li. 10.

ch. 6.

*Lib. 10.* as it pleased us to minister something for expenses sake, unto some Certaine ministers of the approved & most holy Religion, throughout all the provinces of Aphrick: I have signified unto Ursus that he should cause three thousand poles of silver, (i. e. certaine weights, one containing 212. pounds & six ounces, the other weighing 208. pence) to be sold unto thy fidelity.

The help  
of the  
civil Ma-  
gistrate  
tendred to  
the Church

And for as much as I understand that some trouble-some persons were supposed to pervert by some lewd corruption; the people of the most holy & Catholick (i. e. vniversall) Church; wherefore if thou perceiue such men to persist in their folly, without any more adoe have recourse unto the Iudges, & make them privy thereof that they consider of these as I charged them when they were present.

*A Coppy of the Epistle by the which the  
Emperour freed the Bishopps from  
paying tax or tribute.*

*Lib. 10.  
ch. 7.* We greet you most honourable Anilinus, Because it appeareth diversly, that if the Religion wherein great estimation, of holinesse is maintained be set at naught, great danger will ensue to the publick affaires; And againe, if the same be orderly handled & maintained great prosperity, & speciall felicity (i. e. happinesse) will follow unto the Roman Empire, and the affaires of all men, the goodnesse of God exhibiting, (i. e. giving) the same. It Seemed Good unto us that those men which Labour in  
this

this godly Religion, with due holinesse, & *Lib. 10.*  
diligent observation of this Law, shall receive  
Recompence of their Travells wherefore  
our pleasure is, that they of the province,  
Committed to thy charg, whom wee Com-  
monly terme Clergy men (i. e. Bishops,  
Deacons, & Priests, &c.) be wholly free &  
exempt, (*i. e. free from any service or payment*) *How the clergy was gratified by the Empe-  
rour.*  
from all publike burthens, lest by any errour  
or cursed swerving they be withdrawne from  
the service due unto God, but rather may  
occupy themselves about their profession  
without any molesting at all, who, while they  
performe the great ministry of the holy wor-  
ship, do seem to profit very much the publick  
affaires.

*Licinius cruelty towards the Christians.*

Afterwards *Licinius* began to imitate the *Lib. 10.*  
wickednesse & Impiety of cruell Tyrants, and *ch. 8.*  
secretly endeavoured by little & little to im-  
pugne (*i. e. resist, or assault*) the Saints under  
his dominion, who never molested nor endamaged  
his Empire, neither hurt him any kind of way  
at all: yet he by his injunctions, gave Com-  
mandement, that no charitie by any man, should  
be extended towards them which were afflicted in  
prison, neither compassion should be had on them,  
which in Fetters were like to perish with Famine;  
neither was it Lawfull for any to be honest or to  
practise charitie towards their kinssfolkes; whom

*Lib. 10.* they were bound to pitty, even by the Law of nature; The Law was indeed shamefull & cruell, and farre from a good nature; unto the which there was a penalty annexed, that such as had shewed Compassion, were punished alike with them unto whom they had bene mercifull, and such as had shewed any Kindnesse towards them, were fettered Imprisoned and punished alike with the Afflicted; such were the Constitutions (i. e. Decrees or appointments) of Licinnius. So that the flattering Presidents to gratifie the mischievous Tyrant, tormented some without cause but that done no evill, as if they had bene murderers; whereof some endured a strange death, their bodies being cut in smal pieces as Butcheres doe use, & after this cruell & horrible spectacle, throwne into the bottome of the sea, to become food for fishes. But in a short time after Licinnius was overcome by Constantine, who favoured the Christians and Restored unto them externall peace.

*The*

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Y Oung and old were  
injoyed to sacrifice  
unto the Gods of the Hea-  
thens. l. 8. 27.

The end of the first part of this booke,  
which was chiefly extracted,  
out of EUSEBIUS.

*Hoc genus literarum non cum credendi necessitate,  
sed cum iudicandi libertate legendum est.*

This kind of writings is to bee read, not with a  
necessitie of beleiving them, but with a liberty  
to judge of them.



The second Part  
*Of the*  
ABBRIDGEMENT  
Which briefly sheweth the  
Suffering of the R I G H T E O U S through  
many G E N E R A T I O N S ; Together with  
the *Sufferings* of the true C H R I S T I A N S  
in this present A G E.

*with a hint of the* P R O T E S T A N T S degeneration.

*Hereunto is added a* C A T A L O G U E  
*of many* S y n o d s and Counsellis; *as also the*  
Judgement of some wise men, concerning  
*such* C O N V O C A T I O N S.

Likewise I have annexed an *Appendix* of some  
observable things concerning the *Christians*, which  
lived about a thousand and four hundred yeares since;  
with whose state, principle, and Conditions,  
I have paralleled the suffering C H R I S -  
T I A N S of this Age.

*Qui non est Crucianus, non est Christianus.*  
*He that beareth not the crosse of Christ, is*  
*no Disciple of Christ.*

*For unto you it is given in the behalfe of Christ, not*  
*only to believe on him, but also to suffer for his sake.*

P H I L I P. 1. 29.

H

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*How from the begining the enmity  
of Sathan hath bene great against the  
Righteous and Innocent people of God.*

**O**F a truth he that is borne after the flesh persecuteth him that is borne after the spirit, and that irreconcilable enmity which God (after many transgression) put betwixt the seed of the woman and the seed of the serpent, hath in all ages appeared in sathan's Instruments against the Righteous and harmlesse people of the most high, who since the Fall have suffered through many Generations: And it is to be observed, how that when the Adversary of mankind had got possession in Cain, (Adams first son) that then did Cain *Gen. 4. 1. 8.* rise up against his Brother Abell and slew him: And this same Adversary is he, who hath been a murderer, and a liar from the beginning, who untill this day hath retained a place in the hearts of Cains posteritie; And one remarkable token whereby he might be knowne in all ages hath been persecution; And after he had gotten dominion in mans heart, the wickednesse of man *Gen. 6, 5. 12. 13.* became great in the earth, and the imaginations and thoughts of his heart were evill continually, so that the earth came to be corrupted, yea to be filled with violence. And then did the wicked and ungodly often offer violence unto the just and Righteous, even as the wicked Sodomites did unto just

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*Gen.* just *Lot*, whose enmity was not only against  
19. 5. him, but also against the *Angells*, whom he had  
entertained.

And likewise this *Adversary* of God and  
good men, had gotten place in the hearts of  
*Gen.*37. *Ioseph's Brethren*, who conspired together to  
slay him, but they not being suffered of the  
Lord to do that, they cast him into a pitt in the  
wildernesse.

Moreover it appears that *Satan* (i.e. an *Ad-*  
*Exod.* 1. *versarie*, or devill) had a possession in *Pharaoh*,  
12. 14. and in the *Egyptians*, who did much perplex  
and afflict the *Righteous* in those dayes, for they  
were grieved with them, and therefore did they  
make the lives of the *Righteous* bitter with  
hard bondage, &c.

Againe the enmity of this *Adversary* was  
great in many of the *Potentates* of the earth,  
against the people of God in the dayes of old,  
as appears in sundry places of the old Testa-  
ment. And it may be observed, how that,  
when they that were called the *Lords* people,  
departed from his Counsell that then this  
*Adversary* gott place in them also, which  
plainely appeared by their murmuring against  
the Lord, when they were wroth over his  
*Numb.*  
14. 10. servants, and cryed out, *stone them with*  
*stones, &c.*

Againe this *Adversarie* of God, and of  
good people gott possession, yea dominion in  
the sons of *Belial*; who beset the house of him,  
that

*The true Christians portion.* 145

that entertained the way-faring Levite, and intended to have slaine him.

Againe we may see how that when Saul departed from the Counsell of the Lord, then did the evill spirit of this Adversarie enter into him; And then commanded he his footmen to slay the Lords priests, and although they would not doe it, yet Doeg slew fourscore and five of them upon one day. *I. Sam. 22. 17. 18.*

Againe, the evill persecuting spirit of this Adversary appeared also in Iezebell (Ahab's wife) who stirred up the Elders and the Nobles to procure two false witnesses against Naboth, to testifie falsely against him, as if he had blasphemed against God and the King, and the people of the city being leavened with the afore said spirit, they carryed him out of the City and stoned him to death.

Againe, when the Israelites were departed from the Lord, then did the enmity of this Adversary of God and all goodnesse appear in them, which manifested it selfe by the wrath and indignation which appeared in them against the prophet Ieremiah (whom they cast into prison) and against Zechariah, whom they slew betwixt the Temple & and the Altar. Yea so mightily did the enmity of Satan's persecuting spirit prevaile over them, that in the end they killed and crucified those whom God sent Among them, and scourged them in their Synagogues and persecuted them from City to City. *Ier. 37. Math. 23. 24. 25.*